

A Golden Chaine

taken out of the rich Treas-
urehouse the Psalmes of
King Dauid:

also,

The pretious Pearles of King
Salomon;

Published for the adorning of al true
*Christians which are the right Nobil-
itie, against the triumphant returne
of our blessed Saviour,
which is nigh at
hande.*

By Thomas Rogers.

Psal. 119, verse. 113, 127.

*I hate vaine inventions: but thy Law doe I love.
I love thy Commandements aboue gold,
yea, aboue most fine gold.*

Allowed according to hir Maiesties Iniunctions.

Printed at London by

Henrie Denham.

1579.

to A 323.



To the Queenes most
sacred Maiestie, ELIZA-
 BETH, by the grace of God,
 of Englande, France,
 and Irelande,
 Queene, &c.

Continuance, and, if it may
 be, much ~~en~~crease of prosperitie in
 this world; with euerlasting
 ioies in Heauen among the
 Saints of God.



RATIOVS,

and most Renowned So-
 ueraigne, VVhen God said
 of gouernors ^a I haue said
 yee are Gods, in fewe
 wordes he comprehended

^a Psal. 82, 6.

^b Iohn 10, 34.

^c Iohn. 4, 24.

^d 2. Cor. 3, 17.

^e Iohn. 1. 1.

^f Luke, 1, 37.

^g Iob 11, 7.

^h Patricius

de Regno, lib.

1. Tit. 11.

ⁱ Elianus

varia histo-

ria. lib. 2. &

lib. 13.

Plutarchus

in vita Alex-

andri Magni.

^k Eccles. hist.

Cent. 1. lib. 1.

cap. 10. pag. 327

^l Eccle. hist.

Cent. 1. lib. 2.

Herod cap. 3. pag. 33.

many notable things: putting not onely sub-
 iects thereby in minde how honorablie they are
 to conceive of their superiors; but magistrates
 besides how religiously they should behaue the-
 selues in their places. For God vouchsafing
 them his owne name, no doubt wil haue them
 in some sort to answer unto his diuine na-
 ture. Not that they can be in this worlde,
 Spirits, as he is ^b; Eternal, as he is ^c; as he in vita Alex-
 is ^d Almighty; Incomprehensible, as he is ^e.
 For it saith it with that King (saide the
 Macedonians verie wel) ^f which would be
 counted a God rather than a King: as the
 tragical ende of Alexander the great ^g; the
 horrible death of Caligula ^h; the confusion of

A. 2.

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¹ Iosephus
Antiquit. lib.
19, cap. 7.

Herod ¹, and others, doe witnes. But then are they Gods, when they doe their duties rightlie according vnto Gods worde. For Magistrates must beare in mind continually, as many things besides, so especiallie these.

¹
Al auctoritie
is from God.
^k Rom 13, 1.

First, that their calling is good, and that they are in such place wherein they may & must both benefite their countrie, and profit the Church. For their auctoritie is from God ^k.

²
Honor how
attained.

Secondlie, both how they come vnto such excellencie aboue other men: and how they continue in their state of dignitie. Euen as Princes write, By the grace of God, &c: & the Scriptures doe witnes ¹, By me Kings raigne, and Princes decree iustice. By me Princes rule, and the Nobles, and al the iudges of the earth.

³
Magistrates
rule men, not
beastes.

Thirdlie, ouer whom they haue gouernement. For they rule men, not beastes; and free men, not bondslaves: and therefore must behaue then selues wisely as ouer reasonable creatures; and kinglie to doe them good, not as Tyrans to spoile them.

⁴
Endes of go-
uernement.
^m 1. Tim. 2, 2.

Fourthlie, to what ende they beare auctoritie. Namely, that their subjects ^m may leade a quiet and peaceable life in al godlines and honestie: a life quiet from forraine enemies abroad; peaceable from ciuil discord at home; godlie from idolatrie in religion; honest from impuritie in conuersation. So that al their consultations, and doings are to be directed either to al these endes, or to one of them, that is to Quietnes, Peace, Godlines, or Honestie.

Quietnes fro
forraine eni-
mies.

They must procure quietnes from forraine enemies. Therefore haue they both men and munition; therefore be subsidies given that

dedicatorie.

that the enemie when he shal offer to invade,
 may be resisted. And that war is good (let the *VVar.*
 brainsick Anabaptists, & the new fantastical Anabaptists.
 self the Familie of Loue, as they wil be cal- Familie of
 led, imagine what they list without booke) Loue.
 which is taken in defence of Religion, the
 Realme, and good people. For ⁿ there is a ⁿ Eccles. 3, 8.
 time of war, & a time of peace. Notwith-
 standing this by the waie is to be had in con-
 tinual remembrance, that ^o When the waies ^o Prov. 16, 7.
 of a man do please the Lord, he wil make
 al his enemies at peace with him, and as yet
 neither force of war, nor policie of wit, shal
 preuaile.

Peace at home must be sought for. *Peace at*
*VV*hich is then done, not onelie when wiselie it *home how*
 is foreseene that no Traitors, like Vipers, burst *maintained.*
 out from the bowels of the Commonweale, to
 the destruction therof by their coming forth:
 but also when iustice is extended rightly unto
 al persons. For which cause a Commonweale
 is not unfitly compared unto Musike; and *Good Magi-*
 good Magistrates unto good Musicians. For *strates are*
 as good Musike consisteth not of one, but of *the best Mu-*
 diuers soundes proportionable answering toge- *sicians.*
 ther: so doth a Commonweale of sundrie kinds
 of men keeping themselues within the limits of
 their owne callings. And as there is nothing
 more delightful to the eare than good Musike;
 & contrariwise nothing more ungrateful than
 much noise and no concord: so is there nothing
 either more acceptable before God, or profita-
 ble for man, than good orders duly obserued;
 nothing more pernicious, than when the base
 wil be the best; and they which should be alow, *Kindes of*
 are lifted aloft. *VV*hich Iustice is exer- *istice.*

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cised in seing that no man doe vse what con-
tractes, bargainings, and dealing he list for pro-
fite; nor any man euerie meanes for prefer-
ment.

Religion.

P Deut. 17, 18,

19.

20.

*¶ Seneca in
Medea.*

*¶ Machiavel
Comment lib.
2. capit. 2.*

1. Tim. 5, 8.

Religion must be aduanced, the care
whereof is committed unto Magistrates of
God himselfe. For thus we reade. ¶ When the
King shal sit vppon the Throne of his
kingdome, then shal he write him this
Lawe repeated in a booke, by the Priests
of the Leuites. And it shal be with him,
and he shal reade therein al the daies of
his life, that he may learne to feare the
Lord his God, and to keepe al the words
of this Law, and these ordinances to doe
them: that his hart be not lifted vp aboue
his brethren, and that he turne not from
the Commandement to the right hande
or to the left, but that he may prolong
his daies in his kingdome, he, and his
sonnes in the middes of Israël. VVhereby
it is apparent in what damnable opinions they
are, which thinke, either with Atreus ¶ that
Princes must regard profite, not religion; or
with Machiavel ¶ that Christianitie causeth
too much humilitie in gouernors: as though
that either they were too good to obeie the
Commandements of God; or God would en-
ioine them any thing which were not good,
either for themselues, or their people.

But besides, it is to be noted carefullie, if he,
according to the doctrine of Saint Paule ¶,
which neglecteth the care of bringing vp on
familie religiouslie in the feare of God, hath de-
nied the faith, and is worse than an infidel;
that they are in a most damnable state which
prohibit

dedicatorie.

prohibit many householdes, prouinces, and people to be instructed therein.

Furthermore, as it is the part of good parents, not onelie to nourish the bodies of their children with good meates, but especiallie to nurture their mindes with good learning: so is it the dutie of good Princes (which are the parents of their people) not so much to provide for the safetie of their bodies, as for the saluation of the soules of their children their subiectes.

Finallie, if they wil be counted rightlie, as they are certainly entituled defenders of the faith, then must the puritie of Gods worde by them be maintained against al impietie, idolatrie, and superstition.

They must see that their subiects leade an honest life: whereby as wel uprightnes among men in their contracts, is commended; as grauitie without lightnes in behaviour comprehended: and both are brought to passe either by Law, Example, or Punishment. By Lawe things seemely are commanded, vnholiest forbidden. And those whom counsel of the wise with gentlenes can not restrain, the Lawe oftentimes by thretning can keepe vnder. By example. For as the Prince is, such are the people: and such superiors such subiectes. By punishment they, whom neither the terror of the Law can driue from wickednes; nor the good example of their governors, allure to wel doing, are kept in awe.

Fiftly and last of al, magistrates must beare in mind, that one day assuredly, how soone it is uncertaine, they shal render an accompt unto the King of al Kings of their behavior in their

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places, either to their euerlasting comfort, if they haue done wel; or to their endlesse torment with the reprobate in hel, if they haue bin wicked; where their paines by so much shal be greater than other mens, by how much their charge was greater, and their callings higher for honor than other folkes. For ^t mightie men shal mightilie be tormented.

^t VVisd. 6. 6.

This I write (dred Soueraigne) not to instruct your sacred Maiestie in these pointes, which, I am perswaded, knoweth them much better than I my selfe, and a great deale more than I can utter (be such presumption far from me): nor so much to put your Highnes in mind of them, (for I trust dailie you thinke thereon): as to offer an occasion to some others, into whose handes this Booke may come, the more deeply to consider of these circumstances.

Two things
necessarie to
proue a godly
Magistrate.

1. Praier.

^a 2. Chron. 1,
verse. 7, &c.

2. Imitation.

^a Machiavel
de Principe.
capit. 14.

What the
same Casar
Borgias was
Sabel. tellet h
Erm. 10. lib. 9.
Dauid.
Salomon.

If any demaunde, how a Magistrate may be such as I haue described. In my simple iudgement, I answere, if he bend his mind vnto two things, vnto Praier, and Imitation. By the one he may beg of God such things as necessarie to be in a Magistrate; hereby came Salomon ^a so beloued of his subiects, and renowned throughout al the world, by the other he endeuoreth to be such, as others haue bin. Albeit I wish him, not to imitate Casar Borgias ^x, as that infamous Florentine doth counsel: but those Princes of euerlasting fame Dauid, and Salomon in their wel-doing.

Out of whose excellent and godlie workes by whose helpes, which thus flourishing and happy age doe minister, I haue gathered this Golden chaine, and these Pearles of inestimable price: in which any may see, both what dutie they

dedicatorie.

they owe unto God, and what unto man; be *The Summe*
they of what calling, or condition soeuer. *of this booke.*

Which iewels, as of themselves they are
singular: so doe they require the Patronage of *Causes of this*
some special person; and that of your Maestie *dedication.*
for other causes.

First, for that ere this godlie and learned
men through the secret motion of the holie
Spirit, haue dedicated the workes of these
Kings (though not on this wise) with the whole
Bible unto your Highnes.

1.

Secondly, because the doings of Princes,
can not wel be countmanced, but by some
mightie Prince: whereunto I ad, that the
workes of godlie Kings, require the protection
of a most religious Prince.

2.

Thirddie, in respect of the wonderful re-
semblance which many of your Graces deedes
haue with the doings of those famous Kings. *Y 1. Sam. 17*
Dauid encountred with that great blasphemer *verse. 49.*
of his God, and beate downe the pride of Go- *2 Eccle. 47, 7.*
liath. He destroied his enimies on every side *2 1. Sam. 18,*
and rooted out the Philistines his aduersar- *18 & 19, 1; &*
ies. He suffered much iniurie of Saule; but *20, 1. &c.*
he offered none; and was long persecuted; *1. Sam. 24,*
but for al that preuailed. In al his workes *verse. 14, &c.*
he praised the Holie one, and the most Hie *1. Sam. 18,*
with honorable wordes, and with his whole *17; 19, 1; 20,*
hart he sang songs, and loued him that made *1. &c. 10 the*
him. Application hereof might aptly be made *ende of the*
unto your Highnes, as his foiling of Goliath *booke. Also*
with your Maesties ouerthrowing the Pope; *2. Sam. 15, 13;*
His rooting out of the Philistines with your *16, 5. &c.*
Maesties suppressing the Papistes; his afflu- *2. Sam. 27,*
tion with your imprisonment; his persecution *verse. 2. &c.*
with your troubles; his singing of godlie songes *2 Eccle. 47, 24*

3.

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with your godlie bookes; his losse of his God,
with your promoting his glorie and defending
of pure religion, but I surcesse from applieng,
partly because I can not so cunninglie as I
Virtues of hir would, being but a yonge Orator, and partlie
Maiesty & of for that I would not be tedious, in using many
Salomon co- wordes.

pared toge-

ther.

Salomon was a King ^f for riches welthie;
for possessions mightie ^g; for power inui-
^f 1.Kin.3,13. cible ^h; before his fall for wisdom peereles ⁱ
VVised.7,11. for iustice righteous ^k; for virtue famous ^l;
2.Chron.1,15. for zeale glorious ^m; at home so beloued of his
Eccles.47,18. owne subiectes; and abroad so honoured of
1.Kin.10,27. forraine nations, that both his people sought his
^g 1.Kin.4,31 welfare ⁿ, and other Princes could not be wel
Eccles.47,15. til they had sought him out ^o: He that seeth
^h 1.Kings.9, not that both we your subiects reape as great
19;10,26;4, benefits by the meanes of your Highnes from
verse.24. God, as did the Israelites, by the meanes of
ⁱ 2.Chr.1,12. King Salomon; and also your Maiestie as
Eccles.47,14. great blessings, as euer did Salomon, he is sense-
1.King.3,12. les; if he confesse them not, he is ungrateful, un-
4,29. & 10, worthie of any blessing of God.

verse.23.

4 Fourthlie, and finallie, for the singular pro-
^h 1.Kin.3,24 fite which may come to al your subiectes by
1 Eccles.47, your graticus accepting of these, and such like
verse.14,17. iewels. For that which the Prince fauoreth,
1.King.4,32. the people followeth; whether it be virtue
Eccles.47,13. unto their euerlasting felicitie, or wickednes
^m 2.Chron.6, to their condemnation. So is it written ^p, As
ver.4,12, &c. the Iudge of the people is himselfe, so
ⁿ Ecc.47,16. are his officers: and what maner of man
^o 1.Kings.10, the ruler of the citie is, such are al they
ver.14,1.&c. that dwel therein.

2.Chron.9,1.

Wherefore in most humble sort I beseech
^p Ecc.10,2. your Highnes, accept these iewels at his hands

with

dedicatorie.

who wisheth unto your Maiestie as many
faithful harts, more than you haue alreadie,
as there be pearles in this booke, and so many
pearles I count, as there be sentences; and such
accesse of friends I wish as often as it wil please
your wisdom to reade it, which that you may
dailie, and oftentimes doe, he grant which sit-
teth upon the throne & to whom be praise, *¶* *Reuel. 5. 13.*
and honor, and glorie, and power
for euermore,
Amen.

Your Maiesties

loial and obe-

dient subiect

THOMAS ROGERS.

A praier of King Salomon to obtaine wisedome.

*Wisdōe.9.
vers.1.&c.*



God of our Fathers,
and Lorde of mercy, which hast made
all thinges with thy
word, and ordeined
man through thy wisedome, that he
should haue dominion ouer the
creatures which thou hast made,
& gouerne the world according to
equitie and righteousnes, and execute
iudgmēt with an vpright hart.
Giue mee that wisedome which
sitteth by thy throne, and put me
not out from among thy children.
For I thy seruant, and sonne of
thine handmaide, am a feeble person,
and of a short time, and yet
lesse in the vnderstāding of iudgement
and the lawes. And though
a man be neuer so perfect among
the children of men; yet if thy wisedome
be not with him, he shal be
nothing regarded. Sende hir out
of thine holic heauens, and sende
hir frō the throne of thy maiestie,
that shee may be with mee, and
labor

A praier of, &c.

labor, that I may knowe what is acceptable in thy sight. For shee knoweth and ynderstandeth al things, and she shal leade me soberlie in my workes, and preserue mee by hir glorie. So shal my workes be acceptable, and then shal I gouerne thy people righteously, and be meete

for my fathers
throne, A-
men.

*Another praier of King
Manasses in his
affliction.*



Lord almightie, God of our fathers, Abraham, Izhak and Iakob, and of the righteous seede, which

This praier followeth after the end of the seconde booke of Chronicles.

hast made heauen and earth with al their ornament, which hast bound the Sea by the word of thy commandment, which hast shut vp the deepe and sealed it by thy terrible & glorious Name, whom al doe feare & tremble before thy power: for the maiestie of thy glorie

Another praier

ric can not be borne, and thine angrie threatning toward sinners is importable, but thy merciful promise is vnmeasurable & vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most merciful, and repentest for mans miseries. Thou O Lorde, according to thy great goodnes hast promised repētance and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therfore, O Lord that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, & Izhak and Iaakob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the number of the sand of the sea. My transgressiōs, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold & see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes

the

of Manasses.

that I can not lift vp mine head,
neither haue any release. For I
haue prouoked thy wrath & done
euil before thee. I did not thy wil,
neither kept I thy commande-
ments. I haue set vp abominati-
ons and haue multiplied offences.
Now therefore I bowe the knee of
mine hart, beseeching thee of
grace. I haue sinned, O Lorde, I
haue sinned, and I acknowledge
my transgressions: but I humbly
beseech thee, forgine me: O Lord,
forgiue me, and destroy me not
with my transgressions. Be not an-
gry with me for euer by reseruing
euil for me, neither condemne me
into the lower parts of the earth.
For thou art the God, euen the
God of them that repent: and in
me thou wilt shew al thy goodnes:
for thou wilt saue me that am vn-
worthie, according to thy great
mercy: therefore I wil praise thee
for euer al the daies of my life, for
al the power of the heauens
praise thee, and thine is
the glorie for euer
and euer, A-
men.

To the Christian Reader peace in Christ.



Tis an vse in these daies common among many writers, to attribute such titles vnto their works as nothing belong either to their method, or matter which they handle. A fault iustlie deserving reprehension. For the auoiding whereof, I thinke it my part, in this place to giue some reasons of the titles ascribed vnto this booke.

The former part of this booke why called a Chaine.

The former part whereof is called King Dauids Chaine. First, because as a chaine doth adorne the bodie: so wil this set forth the minde of man, & make him honorable both afore God and the world. For these precepts, and godly saiengs, to the obseruer of them, wil be as a comely ornament vnto his head, and as chaines for his neck. Secondlie, for that, as a chaine hath many lynkes, and those hanging ech vppon others: so hath this booke much good matter lynked orderly together.

^aProu. 1, 9.

To the Reader.

The differences betweene common chaines of Goldsmithes, and this, are: Differences betweene common chaines of gold, and this.
for that they are of gold; this is of godlines: they are for substance earthlie; this is heauenlie for matter: they are for the bodie; this for the soule: they are but for some men; and this is for al. This becometh, without breach of statute, as wel the most miserable for pouertie: as the honorable for power. The best for honor may weare it without shame; and the basest without rebuke. Common chaines cannot, without some suspicion of vaine glorie, be used but sonetimes: but this ought alwaies to be worne. For we are continually to thinke upon our duties towards God and man, both in our houses^b privatelie, and publikelie when wee walke abroad; and when wee lie downe, and when we rise up, yea, happie is he which hath them still in minde. Finally, he must be rich, that can buie but one of them: and he is verie poore, which cannot come by many of these either for himselfe, or his friendes.

^b Deut. 6, 7.

It is called King Davids Chaine, Why King Davids Chaine.
both because he was the principal marker thereof, after the holie Spirit: and because it did most gloriouslie adorne him.

A Preface

him. For Dauids dancing before the Arke of God did him more honor, than his daunting his enimies : so did his virtuous and godlie life more than his valiant conquestes.

King Salomons pearles.

Seruiliaes pearle.

The other part I haue entituled King Salomons pearles: not because it excelleth the other as far as pearles doe golde (and how pretious they are the price of one pearle which Iulius Cesar gaue vnto Seruilia, which was her 15000. Crownes, doth declare): for if there be any ods betweene them, I ascribe it, rather vnto the chaine (which especially sheweth the goodnes of our God towards vs, & our dutie towards him) than vnto the pearles (which chiefly tende to put vs in mind of our duties towards man): but so doe I terme it for difference sake.

It is an opinion commonlie receaued, that the virtue of herbes is greater, of pretious stones greater, of wordes the greatest of al. This knew our Saviour Christ ful wel, which compared the kingdome of heauen: sometime vnto a treasure hid in the field, which when a man hath found, he selleth al that he hath, and buieth the field: sometime vnto good pearles & the virtue where

c Matth. 13, verse. 44.

d Matth. 13, verse. 45.

to the Reader.

is such, that if a merchant find but one
pearle of great value, he goeth and sel-
leth al that he hath, & buieth it. Hence
it was that Dauid brake into these
wordes, ^e I loue thy testimonies a-
boue golde; yea, aboue most fine
golde. How ^f sweete are thy pro-
mises vnto my mouth? yea, more
than honie vnto my mouth. Thy
testimonies haue I taken for an
heritage for euer ^g: for they are
the ioie of mine hart. ^h Oh how I
loue thy Lawe? And Salomon said i,
Blessed is the man that findeth
wisedome, and the man that get-
teth vnderstanding. For the mar-
chandise therof is better than the
marchandise of siluer: and the
gaine thereof better than gold. It
is more pretious than pearles: and
all that thou canst desire, is not to
be compared vnto hir, &c. And
his wilt thou confesse if thou delight
holie in the waies of the Lorde, and
in the workes of his seruants.

Julius Cæsar (as afore is said) gaue
his waie a most pretious pearle ^k: but
his bodie alone receiued the pleasure,
yet no goodnes thereof. Cleopatra
Queene of Aegypt, consumed at one
draught,

^e Psal. 119,
verse. 127.

^f Psal. 119,
verse. 103.

^g Psal. 119,
verse. 111.

^h Psal. 119,
verse. 97.

ⁱ Pro. 3, 13.

14.

15.

^k Plin. lib. 9,
cap. 35.

Julius Cæ-
sar.

Cleopatra.

A Preface

draught, beaten into powder, a iewe
valued at a 1000. Crownes more than
th'other was: but it was to hir shame

Q. Elizabeth Our Queenes most excellent Maiestie
vouchsafeth to let thee haue not one
but many iewels, for pleasure more de
lectable; than Iulius Cæsars pearle
for value more inestimable than Cle
opatras iewel: she is not the worse
but the more renowned, for imparting
them on thee; nor they the more con
temptible, for being common. Be thou
mindful of hir Maiestie for hir
goodnes, be thankesful vnto
God for his benefites;
pray for h^r, praise
him.

Yours alwaie

in the Lorde

T. Roge

The table of King Da- uids Chaine.

The first part hath
these lynkes.

- N**othing can be hid from God, for he knoweth our state, and seeth all things, page. 1.
God can helpe vs, for he is Almightye, page. 3.
The punishment of Idolaters, pag. 5.
God wil heare our praiers, for he is merciful, and hath promised, page. 8.
His promises are true, and his word is to be beleueed. page. 11.
GOD doth both heare and helpe such as feare him, pag. 14, 19, 21, 23, 27, 30.
- 12 Who do feare God, and what their condition is, page, 32, 34.
14 God seuerelie doth punish the wicked, pag. 38, 41, 44.
17 Who are wicked, & vngodly, pag. 47.
18 So then it is a vaine thing to cal vpon Idols, page, 52. to depend vpon man, pag. 54. to trust in any creature, pag. 58.
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F I N I S.



I

The first part of this
Golden Chaine.

1. The first Lynke;
Nothing can be hid from
God, for he knoweth, and
seeth all things.

erfe



God thou tri-
est the harts, and
reines.

Psalme

7

Thou serchest
me out, Lord, and
knowest me.

139

Thou knowest
my sitting, and my rising; thou vn-
derstandest my thoughts a far of.

Thou compassdest my pathes, and
my lieng downe, and art accustomed
to all my waies.

For there is not a worde in my
tonge, but lo, thou knowest it wholie,
O Lorde.

Thou hast fashioned me behinde
and before, and laide thine hand vp-
on me.

And that after a far more excel-
lent, and wonderfull sort, than I can

B. I.

either

either knowe or comprehend.

139 Whether shall I go from thy spirit ? or whether shall I flee from thy presence ?

If I ascende into heauen, thou art there ? if I go downe into hell thou art there.

Let me take the winges of the morning, and dwell in the vttermost part of the sea,

Yet thither shall thine hand leade me, and thy right hand holde me.

If I saie, Yet the darknes shall hide me, euen the night shall be light about me.

Yea, the darknes hideth not from thee ; but the night shineth as the daie ; the darknes and light are both a like.

For thou hast possessed my reines ; thou hast couered me in my mothers wombe.

My bones are not hid from thee ; though I was made in a secret place, and fashioned beneath in the earth.

Thine eies did see me, when I was without forme ; For in thy bookes were al things written, which in continuance were fashioned, when there

was

was none of them before.

7 8 Therefore vnderstande yee wise 9 4
among the people : yee fooles, when
will ye be wise ?

8 9 He that planted the eare, shall he
not heare? or he that formed the eie,
shall he not see ?

9 13 The Lorde looketh downe from 3 3
heauen, and beholdeth all the chil-
dren of men.

14 From the habitation of his dwel-
ling, hee beholdeth all them which
dwell in the earth.

15 He fashioneth all their harts, & he
alone vnderstandeth all their works.

2. The second lynke
noteth the maiestie of God,
and the vanitie of
idols.



Hear, O my people, I Psal. 81.
will protest vnto thee :
O Israël, if thou wilt
harken vnto me,

Let there be no
strange God in thee; neither worship
thou any strange God.

For I am the Lord thy God, which
b. 2. brought

brought thee out of the lande of Egypt : open thy mouth wide , and I will fill it.

135 The idols of the heathen, are but
siluer and golde , euen the worke of
mens handes.

They haue a mouth , and speake
not ; they haue eies and see not.

They haue eares, and heare not ;
neither is there any breth in their
mouth.

115 They haue handes, and touch not ;
they haue feete and walke not ; nei-
ther make they a founde with their
throte.

They that make them are like vn-
to them : so are all they which trust
in them.

135 They which make them are like
vnto them : so are all which trust in
them.

15 The sorowes of them, which offer
vnto another god, shalbe multiplied.

97 Confounded be all they, which
serue grauen images, & which glorie
in idols : worship him all ye Gods.

96 For the Gods of the people , are
idols : but the Lorde made the hea-
uens.

4 The Lorde is great, and much to be praised : he is to be feared aboue all Gods. 9 6

9 Thou Lorde, art most high, aboue all the earth ; thou art much exalted aboue all Gods. 9 7

3. The thirde lynke,
placeth before our eies such
whome God hath punished
for their idolatrie, and
superstition.



Vr fathers vnderstood Psa. 106.
not thy woonders in
Egipt, neither remem-
bred they the multi-
tude of thy mercies,
but rebelled at the sea, euen at the
red sea.

13 They forgot thy works, they waited not for thy counsell,

14 But lusted with concupiscence in the wildernes, and tempted G O D in the desert.

15 Then gaue he them their desire : but he sent leanes into their soule.

16 They enuied moyses also in the tents, & Aaron the holie one of the Lorde.

b. 3.

There-

106

Therefore the earth opened, and 17
 swallowed vp Dathan, and couered
 the companie of Abiram.

And the fire was kindled in their 18
 assemblie; the flame burnt vp the
 wicked.

They made a calfe in Horeb, and 19
 worshipped the molten image.

Thus they turned their glorie into 20
 the similitude of a bullock, which
 eateth haie.

They forgot God their Sauior, 21
 which had done great things in E-
 gypt,

Woonderous works in the land of 21
 Ham, & fearful things by the red sea.

They ioined themselues also vnto 28
 Baal-Peor, and ate the offerings of
 the dead.

Thus they prouoked him vnto an- 29
 ger with their inuentions, and the
 plague brake in vpon them.

They angered him also at the wa- 31
 ters of Meribah, so that Moses was
 punished for their sakes,

Because they vexed his spirite, so 3
 that he spake vnaduisedly with his
 lippes.

Neither destroied they the people, 44
 as

verse

17

as the Lord had commanded them,

35 But were mingled among the hea- 106
then, and learned their workes,

18

36 And serued their idols, which were
their ruine.

19

37 Yea, they offered their sonnes, and
their daughters vnto diuels,

20

38 And shed innocent blood, euen
the blood of their sonnes, and of
their daughters, whome they offe-
red vnto the idols of Canaan, and
the lande was defyled with blood.

21

39 Thus were they stained with their
owne workes, and went a whoring
with their owne inuentions.

22

40 Therefore was the wrath of the Lord
kindled against his people, and he
abhorred his owne inheritance.

28

41 And he gaue them into the hands
of the heathen: and they which ha-
ted them were Lords ouer them.

29

42 Their enemies also oppressed them,
and they were humbled vnder their
hands.

31

43 Many a time did he deliuer them,
but they prouoked him by their
counsels: therfore they were brought
downe by their iniquitie.

33

44 Yet he sawe when they were in af-
b. 4. fliction,

38

flition, and he heard their crie.

106 And he remembred his couenant
towards them, and repented according
to the multitude of his mercies.

And gaue them fauour in the sight
of al them, which led them captiues.

4. The fourth lynke,
depainteth the mercie of God,
and sheweth that he wil heare
such as trust in him.

Psal. 73.



Owe good is the God
of Israël to such as are
pure in hart?

34

Taste ye, and see, how
gracious the Lorde is:
blessed is the man which trusteth in
him.

Feare the Lorde ye his Saints: for
nothing wanteth to them which
feare him.

30

His anger lasteth but the twink-
ling of an eie, but in his fauor is life:
Weeping may be at the euening, but
ioy cometh in the morning.

145

The Lorde is gracious, and merci-
full, slow to anger, & of great mercie.

The Lorde is good vnto all, and
his

his mercies are ouer all his workes.

8 The Lord is full of compassion and 103
mercie, slowe to anger and of great
kindnes.

9 He will not alwaie chide, neither
keepe his anger for euer.

10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to
our iniquities.

11 For as high as the heauen is aboue
the earth: so great is his mercie to-
warde them which feare him.

12 As far as the East is from the West:
so far hath he remooued our sinnes
from vs.

13 As a father hath compassion on his
children: so hath the Lorde compas-
sion on such as feare him.

14 For he knoweth whereof we are
made: he remembreth that we are
but dust.

15 For the Lorde is high: yet he be- 138
holdeth the lowlie, but the proude
he knoweth a far of.

16 The louing kindnes of the Lorde 103
endureth for euer and euer vpon
them which feare him, and his righ-
teousnes vpon childers children.

17 The Lorde is good: his mercie is 100

b. 5.

euer-

euerlaſting, and his truth is from generation to generation.

33 Beholde, the eie of the Lorde is vpon them which truſt in his mercie.

He loueth righteouſnes and iudgement: the earth is full of the goodnes of the Lorde.

25 Gracious and righteous is the Lord: therefore will he teach ſinners in the waie.

All the paths of the Lord, are mercie and truth, vnto ſuch as keepe his couenant and his teſtimonies.

145 The Lord vpholdeth all which fall, and liſteth vp all which are readie to fall.

147 He healeth thoſe which are broken in hart, and bindeth vp their ſoares.

34 The Lord is nere vnto them which are of a contrite hart, and will ſaue ſuch as be afflicted in ſpirite.

27 Hope in the Lord, be ſtrong, and he ſhall comfort thine hart; truſt therefore in the Lord.

33 Our ſoule waiteth for the Lord: For he is our helpe and our ſhilde.

Surelie our hart ſhall reioiſe in him; becauſe we truſted in his holy name.

Let thy mercie, O Lord, be vpon vs,

as we trust in thee.

14 All yee which trust in the Lorde, 3 1
be strong, and he shall establish
your hart.

5. The fift lynke
commendeth the truth, and
excellencie of Gods worde,
which is euermlasting.



137 Righteous art thou, O Psal. 119.
Lord, and iust are thy
iudgements.

138 The testimonies
which thou hast com-
manded, are exceeding righteous
and true.

140 Thy worde doth maruelouslie in-
flame; therefore doth thy seruant
loue it.

142 Thy righteousness is an euermlasting
righteousnes, and thy lawe is truth.

143 Trible and anguish are vpon me:
yet are thy commandements my
delight.

152 I haue knowne long since by thy
testimonies, that thou hast establi-
shed them for euer.

160 The beginning of thy worde is
truth,

truth, and all the iudgements of thy
righteousnes endure for euer.

119 I haue scene an ende of all perfec- 999
tion : but thy commandement is
exceeding large.

33 By the word of the Lord were the 400
heauens made ; and all the host of
them by the breath of his mouth. 105

119 Al thy commandements are true. 8
O how sweete are thy promises 1062
vnto my mouth ? yea, more than
honic vnto my mouth. 4

56 I reioise in the worde of God ; my 6
trust is in God.

119 The lawe of thy mouth is dearer 7
vnto me, than thousands of golde
or siluer. 30

Thy testimonies haue I taken as
an heritage for euer : they are the
ioie of mine hart.

For I loue thy commandements 17
aboue golde, yea aboue most fine
golde.

Thy testimonies are woonderfull : 10
therfore doth my soule kepe them. 8

The entrance into thy wordes 10
sheweth light, and giueth vnder-
standing to the simple.

By thy commandements thou hast 9
made

made me wiser than mine enimies;
for they are euer with me.

999 I haue had more vnderstanding 119
than all my teachers : for thy testi-
monies are my meditation.

100 I vnderstode more than the anci-
ent, because I kept thy precepts.

105 Thy worde is a lanterne vnto my
feete, and a light vnto my path.

1062 I reioise at thy worde, as one
which findeth a great spoile.

4 For the word of the Lord is righ- 33
teous, & all his works are faithfull.

6 The words of the Lorde are pure 12
words, as the siluer, tried in a for-
nace of earth, fined seuen times.

30 The waie of the Lorde is vncor- 18
rupt: the worde of the Lorde is tri-
ed in the fire: he is a shielde to all
which trust in him.

17 The lawe of the Lord is perfect, 19
conuerting the soule: the testimo-
nie of the Lorde is sure, and giueth
wisdom vnto the simple.

8 The statutes of the Lorde are
right, and reioise the hart: the com-
mandement of the Lorde is pure,
and giueth light vnto the eies.

11 The feare of the Lorde is cleane,
and

and endureth for euer : the iudgements of the Lorde are truth ; they are righteous altogether,

19 More to be desired than golde, yea, than much fine golde : sweeter also than honie, and the honie combe.

He which is thy seruant will kepe them : for in the obseruing of them there is great rewarde.

6. The sixt lynke
giueth to vnderstande that
God doth heare such as
feare him.

Pſal. 3.



Did cal vnto the Lord with my voice, and he hearde me out of his holie mountaine.

The Lorde did heare me, when I called vnto him.

6 The Lorde hath hearde the voice of my weeping.

The Lorde hath heard my petition, the Lorde hath receiued my praier.

18 In my trouble did I call vpon the Lord, and cried vnto my God : therefore he hearde my voice out of his temple, and my crie did come before

fore him, euen into his eares.

I called vpon the Lorde in troble, 118
and the Lorde heard, and set me at
libertie.

I sought the Lord and he heard me: 34
yea he deliuered me out of all my
feare.

Vnderstande ye vnwise among the 94
people: ye fooles, when will ye be
wise?

He that planted the eare, shall he
not heare? or he which formed the
eye, shall he not see?

The Lorde heare thee in the daie 20
of troble: the Name of the God of
Iaakob defende thee.

The Lord grant thee according to
thine hart, and fulfill all thy purpose.

For he despiseth, nor abhorreth 22
the affliction of the poore: neither
hath he hid his face from him, but
when he called vpon him, he hearde
him.

The poore man cried and the Lord 34
heard him, and saued him out of all
his troubles.

Praised be God which hath not 66
put backe my praier, nor his mercie
from me.

The

69 The humble shall see this ; and they which seeke God, shall be glad and your hart shall liue.

For the Lorde heareth the poore, and despiseth not his prisoners.

145 The Lord is nere vnto al which call vpon him, so that they call vpon him in truth.

He doth fulfill the desire of them which feare him, he doth heare their crie, and helpe them.

The Lorde preserueth all such as loue him, but he will destroie the wicked.

34 The eies of the Lorde are vpon the righteous, and his eares are open vnto their crie.

56 When I crie, mine enimies shall turne their backes: this I knowe, for God is with me.

66 If I regarde wickednes in mine hart, the Lorde will not heare me.

34 He which in trouble crieth vnto the Lorde, he will heare him, and deliuer him out of all his troubles.

66 God hath hearde me, and considered the voice of my praier.

55 I cried vnto God, and the Lorde saued me.

As soone as my crie came vnto his
eares, the earth trembled and quak-
ed, the foundations also of the
mountaines mooued and shooke, be-
cause he was angrie.

Smoke went out of his nostrils;
and a consuming fire out of his
mouth; coales were kindled thereat.

He bowed the heauens also and
came downe, and darcknes was vn-
der his feete.

And he rode vpon the Cherub and
did flie, and he came flieng vpon the
wings of the winde.

He made darcknes his secret place,
and his pavilion rounde about him,
euen darckenes of waters, & cloudes
of the aire.

At the brightnes of his presence,
the cloudes passed, haile-stones and
coales of fire.

The Lorde also thundred in the
Heauen, and the Highest gaue his
voice, haile-stones, & coales of fire.

He sent out his arrowes and scatter-
ed them, and he encreased light-
nings, and destroied them.

The chanel of waters were sene,
and the foundations of the worlde
were

were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

31 Though I saide in my haste, I am cast out of thy sight, yet thou hearest the voice of my praier, when I cried vnto thee.

66 I crie vnto him with my mouth, and my tonge extols him.

138 When I call, thou dost aunswere, & encrease the strength of my soule.

65 Thou hearest the praier, therefore vnto thee shall all flesh come.

55 Euening and Morning, and at noone will I praie, and make a noise, and he will heare me.

102 This shalbe written, for the generation to come; and the people which shalbe created, shall praise the Lorde.

For he hath looked downe from the height of his Sanctuarie; out of the heauen did the Lord behold the earth,

That he might heare the mourning of the prisoner, and deliuer the children of death.

21 Thou hast giuen him the desire of his hart, and hast not denied him

the

the request of his lips.

For thou didst preuent him with 21
liberall blessings, and put a crowne
of pure golde vpon his head.

He asked life of thee, and thou ga-
uest him a long life for euer & euer.

I will praise thee with mine whole 138
hart, euen before the Gods will I
praise thee.

I will worship towarde thine holie
temple, & praise thy Name, because
thou of thy louing kindnes and for
thy truth: For thou hast magnified
thy Name aboue all things by thy
worde.

7. The seuenth lynke
describeth in what securitie
the godlie are.



Hoso dwelleth in the Psal.91.
secrete of the mooste
High, shall abide vn-
der the shadow of the
Almightie.

I will saie vnto the Lorde, O mine
hope, and my fortres, he is my God,
in him will I trust.

For he will deliuer thee from the
snare

snare of the hunter, and from the
noisome pestilence.

91 He wil couer thee vnder his wings
and thou shalt be sure vnder his fe
thers: his truth shalbe thy shield and
buckler.

Thou shalt not be afraid of th
feare of the night, nor of the arrow Na
that flieth by daie: H

Nor of the pestilence that walketh
in the darcknes; nor of the plagu
that destroyeth at noone daie. W

A thousande shall fall at thy side
and ten thousand at thy right hand
but it shall not come nere thee.

Doubtles with thine eies shal
thou beholde and see the rewarde
the wicked. of

For thou hast saide, The Lorde
mine hope: thou hast set the mo
High for thy refuge.

There shall none euill come vnto
thee, neither shall any plague come
nere thy tabernacle.

For he shall giue his angels charge
ouer thee to keepe thee in all th
waies. con

They shall beare thee in the last
hands, that thou hurt not thy foot H
again

th against a stone.

Thou shalt walkē vpon the Lion 91
 and Aspe ; the yong Lion and the
 Dragon shalt thou tread vnder feete.
 Because he loued me (saith the
 Lord) I will deliuer him: I will exalt
 him because he hath knowne my
 ow Name.

He shall call vpon me, and I will
 heare him ; I will be with him in tro-
 uble; I will deliuer him, & glorifie him.
 With long life wil I satisfie him, and
 shewe him my saluation.

8. The eight lynke,
of the happie estate of them
 which serue the Lorde
 G O D.



Lorde of hostes, blef- Psa. 84.
 sed is the man which
 trusteth in thee.

All which hope in 25
 thee, shall not be asha-

med.

The children of thy seruants shall 102
 continue ; and their seede shall stand
 fast in thy sight.

Howe great is the goodnes which 31
 thou

thou haſt laide vp for them that feare thee ? and done to them, that truſt in thee (euen) before the ſons of men ?

31 Thou doſt hide them priuile in thy preſence frō the pride of men: thou keepeſt them ſecretlie in thy Tabernacle frō the ſtrife of tonges.

119 They which loue thy Lawe, ſhall haue great proſperitie, and ſhall haue none hurt.

9 They which knowe thy Name ſhall truſt in thee. For thou Lorde haſt not failed them which ſeek thee.

20 Some truſt in chariotes, and ſome in horſes : but we wil remember the name of the Lord our God.

They are brought downe and fallen, but we are riſen and ſtand vpright.

We will reioiſe in thy ſaluation and ſet vp the banner in the name of our God.

5 For thou Lorde wilt bleſſe the righteous, & with fauor wilt come vnto him, as with a ſhield.

112 He will not be afraid of euill things: for his hart is fixed and be-
leuet


at leueth in the Lorde.

The righteous shall florish like a 92
palme tree, and shall grow like a cedar in Libanón.

Such as be planted in the House of
the Lorde, shall florish in the courtes
of our God.

They shall bring forth frute in their
age; they shall be fat and flourishing.
To declare that the Lorde my rock
is righteous, and that none iniquitie
meis in him.

9. The nynth lynke ;
that God is the defendor of
the faithfull.

 He Lorde is my light Psal.27.
& my saluation; whom
shall I feare? the Lord
is the strength of my
life; of whome shall I
be afraide?

When the wicked euen mine eni-
emies and my foes came vpon me to
meat vp my flesh, they stumbled & fell.

Though an hoste pitched against
me, mine hart shoulde not be afraid:
be though war be raised against me, I
will

will trust in this.

3 I will not be afraide for ten thousande of people, which beset me rounde about.

20 Nowe knowe I that the Lorde will helpe his annointed, and will heare him from his Sanctuarie, by the mightie helpe of his right hande.

61 From the endes of the earth will crie vnto thee, when mine hart is oppressed, bring me vpon the rock that is higher than I.

For thou art mine hope, and a strong towre against the enimie.

4 I will laie me downe, & also sleepe in peace: for thou, O Lorde, alone makest me dwell in safetie,

9 The Lord is a refuge for the poore, a refuge in due time, euen in affliction.

125 They which trust in the Lord shall be as mount Zion, which cannot be remoued, but remaineth for euer.

As the mountaines are about Ierusalem: so is the Lorde about his people, from hence forth & for euer.

34 The Angell of the Lorde pitcheth rounde about them, which feare him, and deliuereth them.

The Lorde executeth righteousness and iudgement to all which are oppressed. 103

The wicked watcheth the righteous and seeketh to slay him. 37

But the Lorde will not leaue him in his hande; nor condemne him when he is iudged.

Though he fall he shall not be cast of: for the Lorde putteth vnder his hande.

Though I shoulde walke through the valley of the shadowe of death I will feare none euill, for thou art with me; thy rod and thy staffe they comfort me. 23

The Lord will not faile his people, neither will hee forsake his inheritance. 94

He suffered no man to doe them wrong, but reproveth Kings for their sakes, saing, 105

Touch not mine annointed, and doe my Prophets no harme.

Therefore will not we feare, though the earth be mooued, and though the mountaines fall into the mids of the sea. 46

Though the waters thereof rage
C. I. and

and be troubled ; & the mountaine
shake at the surges of the same. Séla
46 Yet is there a riuer whose streame
shall make glad the Citie of God
euen the Sanctuarie of the Taberna
cles of the most High.

God is in the middes of it, there
fore shall it not be moued : God shall
helpe it verie earelie.

When the nations raged, and the
kingdomes were moued, God thun
dred, and the earth melted.

The Lord of hostes is with vs, and
the god of Iacob is our refuge. Séla

121 He will not suffer thy foote to slip
for he which keepeth thee, will not
slumber.

Beholde, he which keepeth Isra
el will neither slumber nor sleepe.

For the Lorde is thy keeper : the
Lorde is the shadowe at thy right
hande.

The Sunne shall not smite thee by
daie, nor the Moone by night.

The Lord shall preferue thee from
all euill ; he shall keepe thy soule.

The Lorde shall preferue thy going
out, and thy coming in from hence
forth and for euer.

10. The tenth lynke,
How the Lorde doth succor,
 and prouide alwaies for
his seruants.



OD is good vnto Isra- Psal. 73.
 el: to wit, to the pure
 in hart.

Sing vnto God, and 68
 sing praises vnto his

Name: exalt him, which rideth vpon
 the heauens, whose name is the Lord.
 For he is a father of the fatherles,
 and a Iudge of the widowes, euen
 God in his holie habitation.

God maketh the solitarie to dwell
 in families, & deliuereth them which
 are prisoners in stockes: but the re-
 bellious shall dwell in a drie lande.

The humble shall see this, and they 69
 which seeke God, shall be glad, and
 their hart shall liue.

For the Lorde heareth the poore,
 and despiseth not his prisoners.

Though the Lorde be high: yet 138
 he beholdeth the lowlie, but the
 haughty he knoweth a far of.

Who is like vnto the Lord our God, 113

which

which hath his dwelling on high ?

113 And yet abaseth himselfe to behold things in the heauen, & in the earth.

He raiseth the needie out of the dust, and listeth vp the poore out of the myre.

That he may set him with the Princes, euen with the Princes of his people.

He maketh the barren woman to dwell with a familie, and a ioiesfull mother of children.

145 The Lorde vpholdeth all which fall, and listeth vp all that are readie to fall.

147 The Lorde relieueth the meeke, & abaseth the wicked to the grounde.

34 The Lorde redeemeth the soules of his seruants, and none that trust in him shall perish.

The Lord is nigh vnto them which are of a contrite hart, and will saue such as be afflicted in spirite.

Great are the troubles of the righteous : but the Lord deliuereth him out of them all.

He kepeth all his bones : not one of them is broken.

For the eies of the Lorde are vp-
on

on the righteous, and his cares are
open vnto their crie.

4 The Lorde is in his holie palace ; 11
the Lords throne is in the heauen:
his eies will consider, his eie lids wil
trie the children of men.

5 The Lorde will trie the righteous;
but the wicked and him which lo-
ueth iniquitie, doth his soule abhor.

8 For the poore shall not alwaie be 9
forgotten : the hope of the afflicted
shall not perish for euer.

9 The Lorde will be a refuge for the
poore, a refuge in due time, euen in
affliction.

10 And they which know thy Name,
will trust in thee : for thou Lord hast
not failed them which seeke thee.

14 The poore committeth himselfe 10
vnto thee : for thou art the helper of
the fatherles.

40 The Lorde shall helpe them, and 37
deliuer them : he shall deliuer them
from the wicked, and shall saue them
because they trust in him.

12 For when he maketh inquisition for 9
beood, he remembreth it, and forget-
teth not the complaint of the poore.

44 For he hath not despised nor ab- 11
horred

Psalme

11 horred the affliction of the poore,
neither hath he hid his face from
him, but when he called vnto him, he
hearde.

12 Now for the oppression of the needie,
and for the sighes of the poore, I
will vp saith the Lorde, and will set
at libertie him, whome the wicked
hath snared.

140 I know that the Lorde will reuenge
the afflicted, and iudge the poore.

97 Yee which loue the Lorde, hate
euill: he preserueth the soules of his
Saints: he wil deliuer them from the
hande of the wicked.

Light is sowne for the righteous,
and ioie for the vpright in hart.

Reioice ye righteous in the Lorde;
and giue thanks for his holy remembrance.

II. The 11. lynke;
That God will relieue his ser-
uants in miserie.

Psal. 34.



Eare the Lorde ye his
Saints: for nothing
wanteth to the which
feare him.

The Lions doe lack
and

and suffer hunger, but they which
seeke the Lorde, shall want nothing
that is good.

10 Trust not in oppression, nor in
robberie; be not vaine; if riches in-
crease, set not your hart thereon. 62

16 A small thing vnto the iust man is
better, than great riches to the wic-
ked and mightie. 37

25 I haue bine yong, and am olde:
yet sawe I neuer the righteous forsak-
en, nor his seede begging bread.

26 But he is mercifull and lendeth:
and his seede enioieth the blessing.

28 Beholde, the eie of the Lorde is 33
vpon them which feare him, and vp-
on them which trust in his mercie.

29 To deliuer their soules from death,
and to preserue them in famine.

28 The Lorde knoweth the daies of 37
vpright men; and their inheritance
shall be perpetuall.

29 They shal not be confounded in the
perilous time; and in the daies
of famine they shall
haue inough.

12. The 12. lynke;
a description of a Godly man,
and of true happines.

Psal. 15.



Orde, who shall dwell
in thy Tabernacle?
who shall rest in thine
holie mountaine?

Hee which walketh
vprightlie and worketh righteous-
nes, and speaketh the truth from his
hart.

He which slandereth not with his
tong; nor doth euill to his neigh-
bour; nor slandered his neighbour.

In whose eies a vile person is con-
temned; he which honoreth them
which feare the Lorde; he which
swareth to his hinderance & chan-
geth not.

He which giueth not his monie
vnto vsurie; nor taketh rewarde a-
gainst the innocent; he which doth
these things shall neuer be mooued.

24

Who shall ascende into the moun-
taine of the Lorde? and who shall
stande in his holie place?

Even he that hath innocent hands
and

and a pure hart; which hath not lift
vp his minde vnto vanitie; nor
sworne deceitfullie.

He shall receiue a blessing from
the Lorde, and righteousness from
the God of his saluation.

24

The paths of man are directed by
the Lorde: for he loueth his waie.

37

Though he fall he shall not be cast
of: for the Lorde putteth vnder his
hande.

I haue bine yong and am olde, yet
I neuer saw the righteous forsaken,
nor his seede heging bread.

He is euer mercifull and lendeth;
and his seede enioieth the blessing.

Flee from euill and doe good, and
dwell for euer.

For the Lorde loueth iudgement,
and forsaketh not his Saints, they
shall be preserued for euermore: but
the sede of the wicked shall be cut of.

The righteous men shall inherite
the lande, and dwell therein for euer.

The mouth of the righteous will
speake of wisdom; and his tong
will talke of iudgement.

For the lawe of his God is in his
hart: and his steps shall not slide.

37

The wicked boroweth, and paicteth
not againe: but the righteous is mer-
cifull and giueth.

For such as be blessed of God, shall
inherit the lande; and they which
be cursed of him, shall be cut of.

13. The 13. lynke;
sheweth who is a true Christi-
an, and a righteous man.

Psal. 1.



BLESSED is the man
which doth not walke
in the counsell of the
wicked; nor stande in
the way of sinners; nor
sit in the seate of the scornefull.

But his delight is in the Lawe
of the Lorde, and in his Lawe doth he
meditate daie and night.

For he shall be like a tree planted
by the riuers of waters, which will
bring forth hir frute in due season,
whose leafe shall not fade; so what
so euer he shall doe, shall prosper.

112

Blessed is the man, that feareth the
Lorde, and delighteth greatlie in his
commandements.

His seede shall be mightie vpon
the earth.

earth: the generation of the righteous shall be blessed.

Riches and treasures shall be in his house, and his righteousness endureth for euer. 112

Vnto the righteous ariseth light in darkenes: he is mercifull, and full of compassion, and righteous.

A good man is mercifull and leneth, and wil measure his affaires by iudgement.

Surely he shall neuer be mooued, but the righteous shall be had in euerlasting remembrance.

He will not be affraide of euill tydings: for his hart is fixed and beleueth in the Lorde.

His hart is stablished, therefore he will not feare, vntill he see his desire vpon his enemies.

He hath distributed and giuen to the poore: his righteousness remaineth for euer: his horn shall be exalted with glorie.

The wicked shall see it and be angrie: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Blessed is the man which iudgeth wisely 41

wiselic of the poore : the Lorde shall deliuer him in the time of troble.

41 The Lorde will keepe him, and preserue him aliue, he shal be blessed vpon earth : and thou wilt not deliuer him into the will of his enimies.

The Lorde will strengthen him vpon the bed of sorrowe : thou hast turned all his bed in his sicknes.

106 Blessed are they which keepe iudgment, and doe righteousness at all times.

63 All that sweare by him shall reioise.

84 Blessed are they which dwell in thine House ; they will euer praise thee. Sélah.

Blessed is the man, whose strength is in thee, and in whose hart are thy waies.

They going through the vale of Bacá, make wels therein : the raine also couereth the pooles.

They go from strength to strength, till euerie one appere before God in Zion.

119 Blessed are they which are vpright in their waie, and walke in the lawe of the Lorde.

Blessed

Blessed are they which keepe his testimonies, and seeke him with their whole hart. 119

Which doe no wickednes, but walke in his waies.

Blessed is euerie one which feareth the Lorde, and walketh in his waies. 128

When thou eatest the labors of thine handes, thou shalt be blessed, and it shall be well with thee.

Thy wife shall be as the frutefull vine on the sides of thine house, and thy children like the oliue plants rounde about thy table.

Lo, surelie thus shall the man be blessed, which feareth the Lorde.

Beholde, children are the inheritance of the Lorde, and the frute of the wombe his rewarde. 127

As are the arrowes in the hande of the strong man; so are the children of youth.

Blessed is the man which hath his quiver full of them: for they shall not be ashamed when they speake with their enimies in the gate.

Blessed is the people, that can reioise in thee; they shall walke in the light. 89

- light of thy countenance, O Lorde.
- 89 They shall reioise continually in thy Name, and in thy righteousness shall they exalt themselves.
- 33 Blessed is that nation, whose God is the Lorde: euen the people, that he hath chosen for his inheritance.
- 144 Blessed are the people, whose God is the Lorde.

14. The 14. lynke;
Howe God doth abhor, and
punish the vngodly.

Psal.37.



Arke the vpright man, and beholde the iust: for the ende of that man is peace.

But the transgressors shall be destroyed together, and the ende of the wicked shall he cut of.

- 94 Be not thou afraide when one is made rich, and when the glory of his house is increased.

For he shall take nothing awaie when he dyeth, neither shall his pompe descende after him.

For while he liued, he reioised himselfe, and men will praise thee when

when thou makest much of thy selfe.

He shall enter into the generation
of his fathers, and they shall not liue
for euer. 49

The wicked are as chaffe, which
the winde driueth awaie. 1

Therefore the wicked shall not
stande in the iudgement, nor sinners
in the assemblie of the righteous.

For the Lorde knoweth the waie
of the righteous, and the waie of the
wicked shall perish.

He which chasteneth the nations,
shal he not correct? he which teach-
eth mā knowledge, shal he not know? 94

God will arise, and his enemies
shall be scattered; they also which
hate him, shall flee before him. 68

As the smoke vanisheth, so shalt
thou driue them away: and as waxe
melteth before the fire, so shall the
wicked perish at the presence of God.

For in the hande of the Lorde is a
cup, and the wine is red, it is ful mixt,
and he poureth out of the same:
surelie all the wicked of the earth
shall wring out, and drinke the
dregs thereof. 75

Vpon the wicked he shall raine
snares, 11

snaires, fire, and brimstone, and stormie tempest, this is the portion of the wicked.

18 Thus thou wilt saue the poore people, and wilt cast downe the prowde lookes.

144 Bowe thine heauens, O Lord, and come downe : ruche the mountaines and they shall smoke.

Caste forth thy lightening and scatter them ; shoote out thine arrowes and consume them.

18 They cried, but there was none to saue them, euen vnto the Lorde, but be answered them not.

55 Because they haue no changes, therefore they feare not God.

9 The Lorde is knowne by executing iudgement : the wicked is snared in the worke of his owne handes. Sélah.

The wicked shall turne into hell, and all nations which forget God.

49 Like shepe they lie in graue; death deuoureth them, and the righteous shall haue domination ouer them in the morning : for their beautie shall consume, when they shall go from their house to graue.

Malice shall slea the wicked: and
they which hate the righteous shall
perish.

34

15. The 15. lynke;
the horrible destruction of
the vngodlie.



Lorde, howe glorious Psal.92.
are thy workes? thy
thoughtes are verie
deepe.

An vnwise man knoweth it not, and a foole doth not vnderstande this,

(When the wicked growe as the
grasse, and all the workers of wicked-
nes doe flourish) that they shall be de-
stroied for euer.

The wicked haue drawne their
sworde, and haue bent their bowe to
cast downe the poore and needie,
and to slea such as be of vpright
conuersation. 37

But their sworde shall enter into
their owne hart; and their bowes
shall be broken.

But he which dwelleth in the hea-
uens shall laugh: the Lorde shall
haue 2

haue them in deriſion.

37 I haue ſeene the wicked ſtrong,
& ſpreading himſelfe like a greene
baie tree,

Yet he paſſed away, and lo, he was
gone: and I ſought him, but he
coule not be founde.

5 For thou art not a God which lo-
ueth wickednes, neither ſhall euill
dwell with thee.

The fooliſh ſhall not ſtande in thy
ſight: for thou hateſt al them which
worke iniquitie.

Thou wilt deſtroie them which
ſpeake lies: the Lord will abhor the
bloodie man and deceitfull.

9 Thou haſt rebuked the heathen;
thou haſt deſtroied the wicked;
thou haſt put out their name for
euer and euer.

32 Manie ſorrowes ſhall come to the
wicked: but he which truſteth in
the Lord, mercie ſhal compaſſ him.

119 Saluation is far from the wicked,
becauſe they ſeek not thy ſtatutes.

25 All which hope in thee ſhall not
be aſhamed: but let them be con-
founded, that tranſgreſſe without
cauſe.

The

The armes of the wicked shall be
broken: but the Lord vpholdeth the
iust men. 37

The wicked shall perish, and the
enimies of the Lorde shall be consu-
med as the fat of lambes; euen with
the smoke shall they consume away.

Thou shalt crush them with a scep- 2
ter of iron, and breake them in pee-
ces like a potters vessell.

And thou, God, shalt bring them 55
downe into the pit of corruption; the
bloodie and deceitfull men shall not
liue halfe their daies.

The righteous shall reioise when 58
he seeth the vengeance: he shal wash
his feete in the blood of the wicked.

And men shall saie, verilie there is
frute for the righteous: doubtles
there is a God that iudgeth the
earth.

The righteous also shall see it, and 52
feare, and shall laugh at him, saieng,

Beholde the man which tooke not
God for his strength, but trusted vn-
to the multitude of his riches, and
put his strength in his malice.

Beholde, he shall trauell with wic- 7
kednes, for he hath conceiued mis-
chiefe,

7

chiefe, but he shall bring forth a lie

He hath made a pit and digged it, and
is fallen into the pit which he made

His mischief shall returne vpon
his owne head, and his crueltie shall
fall vpon his owne pate.

64

And all men shall see it, and de-
clare the worke of God, and they
shall vnderstande.

But the righteous shall be glad in
the Lorde, and trust in him: and all
that are vpright of hart, shall reioice

16. The 16. lynke;
The slipperie, and tottering
state of the wicked.

Psal. 73.



OD is good to Israel
(to wit) to the pure in
hart.

My feete were almost
gone; my steps had well
nere slipt.

For I feared at the foolish, when
I saw the prosperitie of the wicked.

For there are no bandes in their
death, but they are lustie and strong

They are not in troble as other
men, neither are they plagued with
other

other men.

Therefore pride is as a chaine vn-
to them, and crueltie couereth them
as a garment.

73

Their eies stande out for fatnes:
they haue more than hart can wish.

They are licentious, and speake
wickedlie of their oppression; they
talke presumptuouslie.

They set their mouth against hea-
uen, and their tong walketh through
the earth.

Therefore his people turne hether:
for waters of a full cup are wrong out
to them.

And they saie, How doth GOD
knowe it? or is there knowledge in
the most High?

Lo, these are wicked, yet prosper
they alwaie, and increase in riches.

Certainelie I haue clenfed mine
hart in vaine, & washed mine hands
in innocencie.

For dailie haue I bene punished,
and chastened euerie morning.

If I saie, I will iudge thus, Beholde
the generation of thy children: I
haue trespassed.

Then thought I to knowe this, but
it

it was to painefull for me.

7.3

Vntill I went into the Sanctuarie
of God; then vnderstood I their ende

Surelie thou hast set them in slip-
perie places, & castest them down
into desolation.

How sodainely are they destroied
killed, and horribly consumed?

As a dreame, are they, when one
awaketh. O Lorde, when thou raisest
vs vp, thou shalt make their image
despised.

Certeinlie mine hart was vexed
and I was pricked in my reines:

So foolish was I and ignorant:
was a beast before thee.

Yet I was alway with thee: thou
hast holden me by my right hande.

Thou wilt guide me by thy coun-
saile, and afterwarde receiue me
glorie.

Whome haue I in heauen but thee
and I haue desired none in the earth
with thee.

My flesh faileth, and mine hart
so: but God is the strength of my
portion for euer.

For lo, they which withdraw
themselues from thee, shall perish
tho

thou destroiest all them which go a
whoring from thee.

As for me, it is good for me to 73
draw nere to God: therefore I haue
put my trust in the Lord God, that I
may declare all thy workes.

17. The 17. lynke;
Who are wicked and
vngodlie.



Elpe Lorde, for there Psal. 12.
is not a godly man left:
for the faithfull are
failed among the chil-
dren of men.

They speake deceitfullie euerie
one with his neighbor, flattering
with their lips, and speake with a
double hart.

I haue scene crueltie and strife in 55
the citie.

Daie and night they go about it
vpon the wals thereof; both iniqui-
tie & mischiefe are in the mids of it.

Wickednes is in the mids thereof:
deceit and guile depart not from
their streetes.

The foole hath saide in his hart, { 53
There { 14

There is no God ; they haue corrupted and done abhominable wickednes ; there is none which doth good

5 For no constancie is in their mouth:within they are verie corruption : their throte is an open sepulchre , & they flatter with their tongue

12 Which haue saide, With our tongue will we preuaile ; our lips are our owne, who is Lorde ouer vs ?

24 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

36 Thus doe I thinke of the boldnes of a wicked man , that there is no feare of God before his eies.

For he flattereth himselfe in his owne eies : while his iniquitie is founde worthie to be hated.

The wordes of his mouth are iniquitie and deceit ; he hath left of to vnderstande, and to doe good.

He imagineth mischief vpon his bed ; he setteth himselfe vpon a way that is not good, and doth not abhorre euill.

10 Thy iudgements are high aboue his sight ; therefore defieth he all his enemies.

He saith in his hart, I shall neuer
be moued, nor be in danger.

His mouth is full of cursing, and
deceit and fraude; vnder his tong
is mischiefe and iniquitie.

He lieth in waite in the vilages; in
the secret places doth he murther
the innocent: his eies are bent a-
gainst the poore.

He lieth in waite secretlie: euen as
a lion in his denne, he lieth in waite
to destroe the poore: he doth spoile
the poore, when he draweth him in-
to his net.

He croucheth and boweth, there-
fore heapes of the poore doe fall by
his might.

He hath saide in his hart, God hath
forgotten, he hideth awaie his face,
and will not see.

He laide his hand vpon such as be
at peace with him, and he brake his
couenant.

The wordes of his mouth were sof-
ter than butter, yet war was in his
hart: his wordes were more gentle
than oile, yet they were swordes.

The wicked haue drawne their
worde, and haue bent their bowe to

55

37

cast downe the poore and needie,
and to slea such as be of vpright
conuerſation.

14 } The foole hath ſaide in his hart
53 } There is no God: they haue corrup-
ted, & done an abhominable worke;
there is none which doth good.

37 The wicked practiſeth againſt the
iuſt, and gnatheth his teeth againſt
him.

11 For lo, the wicked bende their
bowe, & make readie their arrowes
vpon the ſtring, that they may ſe-
cretlie ſhoote at them which are vpright
in hart.

17 They are incloſed in their owne
fat, they haue ſpoken proudlie with
their mouth.

10 The wicked hath made boaiſt of
his owne harts deſire, and the coue-
rouſ bleſſeth himſelfe: he contem-
neth the Lorde.

52 Why boaiſteſt thou thy ſelfe, O
man of power?

Thy tong imagineth miſchiefe
and is like a ſharpe raſor, that curtet
deceitfullie.

Thou loueſt euill more than good
and lies more than to ſpeake the
truth

truth. Sélah.

4 Thou louest all wordes that may 52
destroie, O deccitfull tong?

1 Is it true? O congregation, speake 58
ye iustlie? O sonnes of men, iudge ye
vprightlie?

2 Yea, rather ye imagine mischief
in your hart; your handes execute
crueltie vpon the earth.

3 The wicked are strangers from the
wombe; euen from the bellie haue
they erred, and speake lies.

4 Their poison is euen like the poi-
son of a serpent: like the deafe adder
that stoppeth his eare.

5 Which heareth not the voice of
the inchantor, though he be most
expert in charming.

3 How long will ye imagine mis- 62
chiefe against a man? ye shall be all
slaine: ye shall be as a bowed wall, or
as a wall shaken.

4 Yet they consult to cast him downe
from his dignitie; their delite is in
lies; they blesse with their mouthes,
but curse with their harts.

6 You haue made a mocke at the 14
counsell of the poore, because the
Lorde is his trust.

cast downe the poore and needie,
and to slea such as be of vpright
conuersation.

14 } The foole hath saide in his hart,
53 } There is no God: they haue corrup-
ted, & done an abhominable worke;
there is none which doth good.

37 The wicked practiseth against the
iust, and gnasheth his teeth against
him.

11 For lo, the wicked bende their
bowe, & make readie their arrowes
vpon the string, that they may se-
cretlie shoote at them which are vp-
right in hart.

17 They are inclosed in their owne
fat, they haue spoken proudlie with
their mouth.

10 The wicked hath made boast of
his owne harts desire, and the coue-
tous bleffeth himfelfe: he contem-
neth the Lorde.

52 Why boastest thou thy selfe, O
man of power?

Thy tong imagineth mischief,
and is like a sharpe rasor, that cutteth
deceitfullie.

Thou louest euill more than good,
and lies more than to speake the
truth.

truth. *Sélah.*

4 Thou louest all wordes that may 5 2
destroie, O deccitfull tong ?

1 Is it true ? O congregation, speake 5 8
ye iustlie ? O sonnes of men, iudge ye
vprightlie ?

2 Yea, rather ye imagine mischiefe
in your hart ; your handes execute
crueltie vpon the earth.

3 The wicked are strangers from the
wombe ; euen from the bellie haue
they erred, and speake lies.

4 Their poison is euen like the poi-
son of a serpent: like the deafe adder
that stoppeth his eare.

5 Which heareth not the voice of
the inchantor, though he be most
expert in charming.

3 How long will ye imagine mis- 6 2
chiefe against a man ? ye shall be all
slaine : ye shall be as a bowed wall, or
as a wall shaken.

4 Yet they consult to cast him downe
from his dignitie ; their delite is in
lies ; they blesse with their mouthes,
but curse with their harts.

6 You haue made a mocke at the 1 4
counsell of the poore, because the
Lorde is his trust.

30

But vnto the wicked saide God,
what hast thou to doe to declare
mine ordinances ; that thou shouldest
take my couenant in thy mouth,
Seing thou hatest to be reformed ;
and hast cast my words behind thee?
When thou seest a theefe thou runnest
with him, and thou art partaker
with the adulterers.

Thou giuest thy mouth to euill, &
with thy tong thou forgetst deceit.

Thou sittest , and spakest against
thy brother , and slanderest thy
mothers sonne.

These things hast thou done, and
I helde my tong ; therefore thou
thoughtest that I was like thee : but
I will reprove thee , and set them in
order before thee.

O consider this , ye which forget
God, least I teare you in peeces, and
there be none that can deliuer you.

The 18. lynke:
A vaine thing to call vpon
on idols.

Hearc,



Eare, O my people, I
will protest vnto thee:
O Israël, if thou wilt
harken vnto me,

8 1

Let there bee no
strange God in thee; neither worship
thou any strange God.

For I am the Lorde thy God, which
brought thee out of the lande of E-
gypt.

The Idols of the heathen, are but
siluer and golde, euen the worke of
mens hands.

135

They haue a mouth and speake not;
they haue eies and see not.

They haue eares and heare not;
neither is there any breath in their
mouth.

They haue hands and touch not;
they haue feete and walke not, nei-
ther make they a sounde with their
throte.

115

They which make them are like
vnto them; so are al they which trust
in them.

135

The sorrowes of them, which offer
vnto another God, shalbe multiplied.

15

Confounded be all they, which
serue grauen images, and which glo-


97

96 rie in Idols : worship him all ye gods.
For the gods of the people , are Idols : but the Lorde made the Heauens.

The Lorde is great, and much to be praised : he is to be feared aboue all Gods.

97 Thou Lorde, art most high aboue all the earth ; thou art much exalted aboue all Gods.

The 19. lynke;
A vaine thing to depende
vpon man.

49  Eare this al ye people: giue eare all ye which dwell in the worlde,
Aswell lowe as hie : both rich and poore.

My mouth shall speake of wisdome, and the meditation of mine hart is of knowledge.

144 Lorde, what is man that thou regardest him ? or the sonne of man that thou thinkest on him.

Man is like to vanitie ; his daies are like a shadow, that vanisheth.

39 When thou with rebukes dost chastise

stise man for iniquity, thou as a moth
makest his beautie to consume: sure-
lie euerie man is vanitie. Sélah.

When thou dost ouerflowe them, 90
they are as a sleepe; in the morning
he groweth like the grasse:

In the morning it flourisheth and
groweth; but in the euening it is cut
downe and withered.

For we are consumed by thine an-
ger; & by thy wrath are we troubled.

Thou hast set our iniquities be-
fore thee, and our secret sinnes in
the light of thy countenance.

For all our daies are past in thine
anger: we haue spent our yeres as a
thought.

The time of our life is three-score
yeres and ten; and if they be of
strength, foure-score yeres: yet their
strength is but labor and sorow: for
it is cut of quicklie, and we flie away.

Beholde, thou hast made my daies 39
as an hande breadth: and mine age
as nothing in respect of thee: surelie
euerie man in his best state is alto-
gether vanitie.

I depart like the shadow that de- 109
clineth, and am shaken of as the
d. 4. grasshop-

grasshopper.

102 My daies are like a shadowe that
fadeth; and I am withered like the
grasse.

But thou, Lorde, dost remaine for
euer; and thy remembrance from
generation to generation.

For my daies are consumed like
smoke, and my bones are burnt like
an herth.

116 I beleeued, therefore did I speake
for I was sore troubled;

I saide in my feare, All men are
liars.

39 Doubtles man walketh in a sha-
dowe; and disquietteth himselfe in
vaine; he heapeth vp riches and can-
not tell who shall gather them.

49 They trust in their goodes, & boast
themselves in the multitude of their
riches:

Yet a man can by no meanes re-
deeme his brother: he can not giue
his raunsome to God,

(So precious is the redemption of
their soules, and the continuance for
euer)

That he may still liue for euer;
and not see the graue.

What

8 What man liueth, and ſhall not ſee death? ſhal he deliuer his ſoule from the hande of the graue?

10 For he ſeeth that wiſe men die, and alſo that the ignorant and fooliſhe periſh, and leaue their riches for others.

11 Yet they thinke, their houſes, and their habitations ſhall continue for euer, euen from generation to generation, and call their landes by their names.

12 But man ſhall not continue in honor: he is like the beaſts that die.

13 His breath departeth, and he returneth to his earth: the his thoughts periſh.

14 Lorde, let me knowe mine ende, and the meſure of my daies, what it is: let me knowe howe long I haue to liue.

15 Teach vs to number our daies, that we may applie our harts vnto wiſdome.

16 For a thouſande yeres in thy ſight are as yeſterdaie when it is paſt, and as a watch in the night.

The 20. lynke;
A vaine thing to trust in
 anie creature.

Psal. 2.



Hy doe the Heathen
 rage, and the people
 murmur in vaine?

The kings of the
 earth bande theselues,
 and the princes are assembled toge-
 ther against the Lorde, and against
 his Christ.

Let vs breake their bandes (saie
 they) and cast their cordes from vs.

But he which dwelleth in the hea-
 uens shall laugh: the Lord shal haue
 them in derision.

Then shall he speake vnto them in
 his wrath, and vexe them in his fore-
 displeasure, (saie)

4 O ye sonnes of men; how long wil
 ye turne my glorie into shame, lo-
 uing vanitie and seeking lies? Sélab

14 6 Put not your trust in Princes, nor
 in the sonne of man: for there is no
 helpe in him.

For when his breath departed
 and he retutneth to his earth, his
 thought

thoughts perish.

It is better to trust in the Lorde, 118
than to haue confidence in man.

It is better to trust in the Lorde,
than to haue confidence in Princes.

Except the Lorde build the house, 127
they labor in vaine that builde it:
except the Lorde keepe the citie, the
keeper watcheth in vaine.

The King is not saued by the mul- 33
titude of an hoste ; neither is the
mightie man deliuered by great
strength.

An horse is a vaine helpe, & shall
not deliuer any by his great strength.

Some trust in chariots, and some 20
in horses ; but we will remember the
Name of the Lorde our God.

They are brought downe and fal-
len, but we are risen, and stande vp-
right.

In God will I trust : I will nor be 56
afraide what man can doe vnto me.

GOD hath no pleasure in the 147
strength of an horse, neither deligh-
teth he in the legs of man.

The Lorde breaketh the counsell 33
of the heathen, & bringeth to naught
the deuises of the people.

The

94

The Lorde knoweth the thoughts
of man, that they are vaine.

103

For he knoweth wherof we be made;
he remembreth that we are but dust.

The daies of man are as grasse; as
a floure of the fielde, so flourisheth he.

For the winde goeth ouer it, and
it is gone, and the place thereof shal
knowe it no more.

78

He remembreth that they were
flesh: yea, a winde that passeth and
cometh not againe.

33

The counsell of the Lorde shal
stande for euer; and the thoughts of
his hart throughout all ages.

62

Yet the children of men are vani-
tie, the chiefe men are liars: to laie
them vpon a balance, they are alto-
gether lighter than vanitie.

The 21. lynke;

An exhortation to Princes,

iudges, and magistrates, to
trust in the Lorde.

Psal. 82.



OD standeth in the
assemblie of Gods, he
iudgeth among Gods.

Howe long will ye
iudge vniustlie, and ac-

cept

cept the person of the wicked? Sélah.

Doe right to the poore and father-
les: doe iustice to the poore and nee-
die.

82

Deliuier the poore and nedie; saue
them from the hande of the wicked.

They knowe not and vnderstandē
nothing: they walke in darknes, al-
beit all the foundations of the earth
are moued.

I haue saide, Ye are Gods, and ye
all are children of the most High.

But ye shall die as a man, and ye
Princes shall fall like others.

Be wise now therefore, ye Kings: 2
be learned, ye Iudges of the earth.

Giue vnto the Lorde ye sonnes of 29
the mightie; giue vnto the Lorde
glorie and strength.

Serue the Lorde in feare, and re- 2
ioise in trembling.

Kisse the sonne, least he be angric,
and ye perish in the waie, when

his wrath shall sodeinlie

burne. Blessed are all

they which trust

in him.

The

The 22. and last lynke of this
first part: An exhortation to
 all men, to trust onelie, and
to depende whole
 vpon God.

Pſa. 146.



Blessed is he, which
 hath the god of Iaakob
 for his helpe, whose
 hope is in the Lord his
 God;

Which made heauen and earth,
 the sea, & all which therein is: which
 keepeth his fidelitie for euer.

Which executeth iustice for the op-
 pressed; which giueth bread to the
 hungrie; the Lorde looseth the pri-
 soners.

The Lorde giueth sight to the blind;
 the Lorde raiseth vp the crooked;
 the Lorde loueth the righteous.

The Lorde keepeth the strangers;
 he relieueth the fatherles and wi-
 dowe, but ouerthroweth the waie of
 the wicked.

40

Blessed is the man, which maketh
 the Lorde his trust, and regardeth
 not the proude, nor such as turne
 aside vnto lies.

It is better to trust in the Lorde, 118
than to haue confidence in man.

It is better to trust in the Lorde,
than to haue confidence in Princes.

All nations haue compassed me;
but in the Name of the Lorde shall I
destroie them.

They haue compassed me, yea,
they haue compassed me: but in the
Name of the Lord I shal destroy the.

They come about me like Bees;
but they are quenched as a fire of
thornes: for in the Name of the
Lorde I shall destroie them.

They haue thrust sore at me, that
I might fall; but the Lorde hath hol-
pen me.

The Lorde is my strength and my
song: for he hath bin my deliuerace.

I haue set the Lorde alwaies before 16
me: for he is at my right hande,
therefore I shall not slide.

In God doe I trust: I will not be a- 56
fraide what man can doe vnto me.

The Lorde is with me: therefore I 118
will not feare what man can doe vn-
to me.

The Lord is with me among them
which helpe me; therefore shal I see
my

my desire vpon mine enemies.

- 27 The Lorde is my light, and my
saluation; whome shall I feare? The
Lorde is the strength of my life; o
whome shall I be afraide?

Though an host pitched against
me, I shall not be afraide: though
war be raised against me, I will trust
in him.

- 3 I will not be afraide for ten thou
sande of the people, that should beset
me rounde about.

- 20 Some trust in chariots, and some
in horses: but we will remember the
Name of the Lorde our God.

They are brought downe & fallen;
but we are risen, and stande vpright.

- 147 He hath no pleasure in the strength
of an horse; neither delighteth he in
the legs of man.

But the Lorde delighteth in them
which feare him; and attende vpon
his mercie.

- 28 The Lorde is my strength and my
shield; mine hart trusted in him, and
I was helped: therefore mine hart
shall reioise, and with my song will
praise him.

- 130 I haue waited on the Lorde: my
soule

soule hath waited, and I haue trusted
in his worde.

My soule waiteth on the Lorde 130
more than the morning watch,
watcheth for the morning.

The Lorde redeemeth the soules 34
of his seruants: and none, that trust in
him shall perish.

The Lorde is neere vnto all which 145
call vpon him; yea, to all which call
vpon him in truth.

He will fulfill the desire of them
which feare him; he also will heare
their crie, and will saue them.

The saluation of the righteous men 37
is from the Lorde: he shall be their
strength in the time of trouble.

The Lorde shall helpe them, and
deliuer them; he shall deliuer them
from the wicked, and saue them be-
cause they trust in him.

Hope in the Lorde, be strong, and 27
he shall comfort thine hart, and trust
in the Lorde.

Trust thou in the Lorde, and doe 37
good; dwell in the lande, and thou
shalt be fed assuredlie.

And delite thy selfe in the Lord: &
he shall giue thee thine harts desire.

Commit

37

Commit thy waie vnto the Lord, & trust in him: & he ſhal bring it to paſſe.

He ſhall bring forth thy righteousnes as the light; and thy iudgement as the noone daie.

Waite patientlie vpon the Lord, and hope in him.

They which waite vpon the Lord ſhall inherite the lande.

Waite thou on the Lord, & keep his waie, & he ſhall exalt thee; that thou ſhalt inherite the lande; where the wicked ſhal periſh, thou ſhalt ſee.

55

Caſt thy burthen (therefore) vpon the Lord, and he ſhall nourish thee: he will not ſuffer the righteous to fall for euer.

115

Yee which feare the Lord, truſt in the Lord: for he is their helper and their ſhilde.

34

Taſte yee and ſee, how gracious the Lord is: bleſſed is the man which truſteth in him.

Feare the Lord ye his Saints: for nothing wanteth to the which feare him.

31

All yee which truſt in the Lord, be ſtrong, & he ſhall eſtabliſh your hart.

The ende of the firſt part.

The seconde part of
Dauids chaine.

The first lynke;

The desire of a Christian to
please God, and to profite
in his feare.

Psalme
26



Rooue me, O

Lorde, and trie me;
examine my reines,
and mine hart.

For thy louing
kindenes is before

mine eyes; therefore haue I walked
in thy truth.

I am a companion of all them 119
which feare thee, and keepe thy pre-
cepts.

In thy saints which are in the earth, 16
and in the excellent is my delite.

I reioise, when they saie to me, We 122
will go into the house of the Lorde.

For a daie in thy courts is better 84
than a thousande elsewhere: I had
rather be a doore keeper in the house
of my God, than to dwell in the ta-
bernacles of wickednes.

O

26

O Lorde, I loue the habitation
thine House, and the place where
thine honor dwelleth.

133

Beholde, how good and how
comely a thing it is, brethren
dwell euen together.

It is like the precious ointment
vpon the head, that runneth down
vpon the bearde, euen vnto Aarons
bearde, which went downe on the
border of his garments.

And as the dew of Hermon, which
falleth vpon the mountaines of
on, for there the Lorde appointeth
the blessing and life for euer.

26

I haue not haunted with vain
persons, neither kept company
with the dissemblers.

I haue hated the assemblie of the
euill, and haue not companied with
the wicked.

I will wash mine handes in inno-
cencie, O Lord, and compasse thine
altar,

That I may declare with the voice
of thankesgiuing, and set forth
thy wonderous workes.

119

By thy preceptes I haue gotten
vnderstanding: therefore I hate

the waies of falsehoode.

I hate falsehoode and abhor it, 119
but thy Lawe doe I loue.

Beholde, I desire thy commande-
ments; quicken me in thy righte-
ousnes.

I haue longed for thy saluation,
O Lorde, and thy Law is my delite.

My soule hath kept thy testimo-
nies: for I loue them exceedinglie.

Mine hart breaketh for the desire
to thy iudgements alway.

Oh, howe I loue thy Lawe? it is
my meditation continuallie.

I haue not declined from thy
iudgments; for thou didst teach me.

Surelie thou wilt lighten my can- 18
dle; the Lorde my God will lighten
my darknes.

I am small and despised: yet doe 119
I not forget thy precepts.

I preuented the morning light, &
cried; for I waited on thy worde.

Mine eies preuent the night wat-
ches to meditate in thy worde.

I haue remembred thy Name,
Lorde, in the night, and haue kept
thy Lawe.

Consider, Lorde, howe I loue thy
pre-

precepts : quicken me according
thy louing kindnes.

119 I hate vaine inuentions, but
Lawe doe I loue.

139 Doe not I hate them, Lords
which hate thee? and doe not
earnestlie contende with those that
rise vp against thee?

I hate them with an vnfaigned ha-
tred, as they were mine vtter en-
mies.

119 Feare is come vpon me for
the wicked, which forsake thy Lawe.

My zeale hath euen consumed
me, because mine enemies haue for-
gotten thy wordes.

Mine eies gush out with riuers
of water, because they keepe not
thy Lawe.

I sawe the transgressors and was
grieved, because they kept not
thy worde.

139 Howe deere therefore are thy
thoughts vnto me, O God? how
great is the summe of them?

If I shoulde count them, they are
more than the sande: when I wake
I am still with thee.

119 Therefore I esteeme all thy

iust precepts, & hate all false waies.

I haue hid thy promise in mine hart, that I might not sinne against thee. 119

I haue cleaued vnto thy testimonies, O Lorde, confounde me not.

I will runne the waie of thy commandements, when thou shalt enlarge mine hart.

I will kepe thy Lawe for euer and euer.

And I will walke at libertie : for I seeke thy precepts.

I will speake of thy testimonies before Kings, and will not be ashamed.

My delire shall be in thy cōmandements, which I haue loued.

Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

I haue sworne, and will performe it, that I will kepe thy righteous iudgements.

Let mine hart be vpright in thy statutes, that I be not ashamed.

The

The second lynke;
describeth the properties and
 conditions of a godlie
Magistrate.

Psal. 75.



Will declare for euer
 and sing praises vnto
 the God of Iacob.
 When I shall take a
 conuenient time I will
 iudge righteously.

The earth and all the inhabitants
 thereof are dissolued: but I will esta-
 blish the pillars of it. Sélah.

I will saie vnto the foolish, Be not
 so foolish: and to the wicked, Lift
 not vp the horne.

Lift not vp your horne on high:
 neither speake with a stiffe necke.

101 I will doe wiselye in the perfect
 waie till thou comest to me: I will
 walke in the vprightnes of mine house
 in the mids of mine house.

I will set no wicked thing before
 mine eyes: I hate the worke of them
 that fall away: it shall not cleaue vnto
 me.

A frowarde hart shall depart from
 me.

me: I will knowe none euill.

Him, that priuile slandereth his neighbor; will I destroye him that hath a prowde looke and high hart, I can not suffer.

Mine eyes shall be vnto the faithfull of the lande, that they may dwell with me: he that walketh in a perfect waie, he shall serue me.

There shall no deceitfull person dwel within mine house: he that telleth lies, shal not remain in my sight.

Betimes will I destroye all the wicked of the lande, that I may cut of all the workers of iniquitie from the citie of the Lorde.

All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

75

The thirde lynke;

*The faith, and confession of
a Christian.*



He Lorde is my rocke, Psal. 18.
& my fortresse, and he
that deliuereth me, my
God and my strength;
in him will I trust; my
E. i. shielde,

shielde, the horne also of my saluation, and my refuge.

31 In thee, O Lorde, haue I put my trust; let me neuer be confounded.

71 In thee, O Lorde, doe I trust, let me neuer be ashamed.

31 Howe great is thy goodnes, which thou hast laid vp for them, that feare thee? and done to them that trust in thee, euen before the sonnes of men.

17 Thou art the Sauior of them which trust in thee.

25 For as manie as hope in thee shall not be ashamed: but they are confounded which transgresse thy lawes.

56 When I was afraide, I trusted in thee.

31 I haue hated all them that giue themselves to deceitfull vanities: for I trust in the Lorde.

I trusted in thee, O Lorde: I said, Thou art my God.

22 Thou didst drawe me out of the wombe: thou gauest me hope euen at my mothers brest.

I was cast vpon thee, euen from the wombe: thou art my God from my mothers bellie.

4 I will laie me downe therefore,

leepe in peace : for thou, Lorde, on-
lie makest me dwell in safetie.

For on thee, O Lorde, doe I waite; 3 8
thou wilt heare me, my Lorde, my
God.

O Lorde of hostes, blessed is the 8 4
man which trusteth in thee.

Let thy mercie, O Lorde, be vpon 3 3
vs, as we trust in thee.

And let all them which trust in 5
thee, reioise and triumph for euer, &
couer thou them.

The fourth lynke :

A confession of our sinnes,
with an earnest petition that
God woulde pardon them.



Heare me when I cal, O Psal. 4.
God of my righteous-
nes : thou hast set me
at libertie, when I was
in distres : haue mercy
vpon me, and harken vnto my praier.

Heare my wordes, O Lorde, vn- 5
derstande my meditation.

Harken vnto the voice of my crie,
my king and my God : for vnto thee
doe I praio.

19 Let the wordes of my mouth, and the meditation of mine hart be acceptable in thy sight, O Lorde, my strength and my redeemer.

39 Heare my praier, O Lorde, and harken vnto my crie; kepe not silence at my teares, for I am a stranger with thee, and a sojourner as al my fathers.

42 As the Hart braieth for the riuer of water: so panteth my soule after thee, O God.

130 Out of the deepe places, haue I called vnto thee, O Lorde.

Lorde heare my voice: let thine eares attende vnto the voice of my praiers.

35 Turne thy face vnto me, and haue mercie vpon mee: for I am desolate and poore.

The sorrowes of mine hart are enlarged; drawe me out of my troubles.

Looke vpon mine affliction, and my trauell, and forgiue all my sinnes.

38 O Lorde, rebuke me not in thine anger, neither chastise me in thy wrath.

69 O God, thou knowest my foolishnes, and my fautes are not hid from thee.

25 Remember not the sinnes of my youth.

youth, nor my rebellions: but according to thy kindnes remember thou me; euen for thy goodnes ſake, O Lorde.

2 Who can vnderſtande his faultes? 19
cleaſe me from my ſecret ſinnes.

3 If thou, O Lorde, ſtraitlie markeſt 130
iniquities, O Lorde, who ſhall ſtand?

4 But mercie is with thee, that thou
maieſt be feared.

11 For thy Names ſake, O Lorde, be 25
mercifull vnto mine iniquitie, for it
is great.

Be mercifull vnto me, O Lorde, for 86
I crie vnto thee continually.

Reioiſe the ſoule of thy ſeruant: for
vnto thee, O Lorde, doe I liſt vp my
ſoule.

For thou, Lord, art good and mer-
cifull, and of great kindnes vnto all
them which call vpon thee.

Giue care, Lorde, vnto my praier,
and harken to the voice of my ſup-
plication.

Haue mercie vpon me, O Lord, for 31
I am in trouble: mine eie, my ſoule, &
my bellie are conſumed with griefe.

For my life is waſted with heauy-
nes, and my yeres with mourning;

my strength faileth for my paine, &
my bones are consumed.

40 Withdraw not thy tender mercie
from me, O Lord: let thy mercie, and
thy truth alwaie preserue me.

For innumerable troubles haue co-
passed me: my sinnes haue taken
such holde vpon me, that I am not a-
ble to looke vp; yea, they are more
in number than the heares of mine
head: therefore mine hart hath fai-
led me.

38 There is nothing sounde in my
flesh, because of thine anger: nei-
ther is there rest in my bones be-
cause of my sinne.

For mine iniquities are gone ouer
mine head: and as a waightie bur-
then they are to heauie for me.

41 Therefore doe I saie, Lorde haue
mercie vpon me: heale my soule, for
I haue sinned against thee.

51 Haue mercie vpon me, O God, ac-
cording to thy louing kindnes; ac-
cording to the multitude of thy com-
passions put away mine iniquities.

Wash me throughlie from mine
iniquitie, and cleanse me from my sinne.

For I know mine iniquities, & my
sinne

sinnes are euer before me.

Against thee, against thee onelie 51
haue I sinned, and done euill in thy
fight.

Beholde, I was borne in iniquitie,
and in sinne hath my mother con-
ceaued me.

Purge me with ysope, and I shall be
cleane; wash me and I shall be whi-
ter than snowe.

Make me to heare ioie and glad-
nes, that the bones which thou hast
broken, may reioise.

Create in me a cleane hart, O God,
renue a right spirite within me.

Cast me not awaie from thy pre-
sence; and take not thine holie Spi-
rit from me.

Restore to me the ioie of thy sal-
uation; and stablish me with thy free
spirite.

Heare me, O Lorde, for thy louing 69
kindnes is good: turne vnto me ac-
cording to the multitude of thy ten-
der mercies.

Thou Lorde, art a pittifull God, 86
and mercifull, slowe to anger, and
great in kindnes, and truth.

Remember thy tender mercies, 25

Psalme

The seconde part

and thy louing kindnes : for they
haue bine for euer.

19

Keepe thy seruant also from pre-
sumptuous sinnes, let the not reigne
ouer me : so shall I be ypright, and
made cleane from much wickednes.

51

Then shall I teach thy waies vnto
the wicked : and sinners shall be con-
uerted vnto thee.

For thou desirest no sacrifice,
though I would giue it : thou delightest
not in burnt offerings.

The sacrifices of God are a con-
trite spirite ; a contrite and a broken
hart, O God, thou wilt not despise.

Be fauorable vnto Zion.

108

For thy mercie is great aboue the
heauens, & thy truth vnto the cloudes.

The fift lynke ;

A generall petition to God
that our sinnes may be
pardoned.

Psal. 10.



90

Eare, Lorde, the desire
of the poore ; bend
thine eare, to their
hart.

Lorde, thou hast bine

our habitation from generation to generation.

Before the mountaines were made, 90
and before thou haddest framed the
earth, and the worlde, euen from
euerlasting to euerlasting thou art
our God.

Thou turnest man to destruction;
again thou saiest, Returne ye sonnes
of Adam.

O God of our saluation, heare vs 6
by thy woonderfull righteousnes; O
thou the hope of all the endes of the
earth, and of them which are far of
in the sea.

Giue vs helpe against trouble : for 60
vaine is the helpe of man.

We haue sinned with our fathers; 106
we haue committed iniquitie, and
done wickedlic.

Wicked deedes haue preuailed a- 65
gainst vs: O God be mercifull vnto
our transgressions.

Remember not our former iniqui- 79
ties, but make haste, and let thy ten-
der mercies preuent vs, for we are
in great miserie.

Helpe vs, O God of our saluation,
for the glorie of thy Name; deliuer

Psalme

The seconde part

vs, and be mercifull vnto vs for thy
Names sake.

84 Beholde, O God, our shielde, and
loke vpon the face of thine annoin-
ted.

85 Forgiue the iniquities of the peo-
ple; & couer all their sinnes. Sélah.

6 For thou, Lord, art good and mer-
cifull, and of great louing kindnes
vnto all them, which cal vpon thee.

The sixt lynke ;

*A petition for the true
knowledge, and vnderstanding
of the worde of God.*

Psal. 119.



Et my cōplaint come
before thee, O Lorde,
and giue mee vnder-
standing according
to thy worde.

Blessed art thou, O Lorde, teach
me thy statutes:

That with my lips I may declare
all the iudgements of thy mouth.

And may delite more in the waies
of thy testimonies, than in al riches.

That I may meditate of thy pre-
cepts, and consider thy waies.

And

And may delite in thy statutes, and
neuer forget thy worde. 119

Grant vnto thy seruant, that I may
liue, and keepe thy worde.

Open mine eies that I may see the
woonders of thy Lawe.

I am a stranger vpon earth: hide
not thy commandements from me.

Mine hart breaketh for the desire
to thy iudgements alwaie.

All thy testimonies are my delight,
and my counsellors.

I will praise thee with an vpright
hart, when I shall learne the iudge-
ments of thy righteousness.

Shewe me thy waies, O Lorde, and 25
teach me thy paths.

Leade me forth in thy truth, and
teach me: for thou art the God of
my saluation; in thee doe I trust all
the daie.

Make me to vnderstande the waie 119
of thy precepts, and I will meditate
of thy woonderous workes.

Thine hands haue made me and
facioned me; giue me vnderstanding:
therefore, that I may learne thy com-
mandements.

So they which feare thee, seeing
me.

me shal reioise, because I haue trusted in thy worde.

119 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.

Thou art good and gracious; therefore teach me thy statutes.

The earth, O Lorde, is full of thy mercie; teach me thy statutes.

O Lorde, I beseech thee accept the free offerings of my mouth, and teach me thy iudgements.

The righteousness of thy testimonies is euerlasting; grant me vnderstanding and I shall liue.

Deale with thy seruant according to thy mercie, and teach me thy statutes.

I am thy seruant: grant me therefore vnderstanding, that I may knowe thy testimonies.

My lips shall set forth thy praise, when thou hast taught me thy statutes.

My tong shall entreate of thy worde: for al thy commandements are righteous.

36 For with thee is the Well of life, and in thy light shall we see light.

The

The seuenth lynke,
A Praier for Grace to liue
according vnto the worde
of God.



145 Ith mine whole hart Psal. 119

I crie, heare me, O
Lorde, that I may
keepe thy statutes.

146 I beseech thee, saue
me, that I may keepe thy testimo-
nies.

2 Let my praier be directed in thy sight as incense, & the lifting vp of mine hands, as an euening sacrifice. 141

23 Try me, O God, & know mine hart; 139
proue me, and knowe my thoughts.

24 And consider if there be any way of wickednes in me, and leade me in the waie for euer.

76 I haue gone astraie like a lost sheepe; seeke thy seruant, for I doe not forget thy commandements. 119

11 Teach me thy waie, Lorde, and 27
leade me in a right path, because of mine enemies.

11 O Lorde, teach me thy waie, and 86
I will walke in thy truth: knit mine
hart

hart vnto thee, that I may feare thy Name.

119 Let thy louing kindnes come vnto me, O Lorde, and thy saluation according to thy promise.

Let mine hart be vpright in thy statutes, that I be not ashamed.

Oh that my waies were directed to keepe thy statutes:

Then shoulde I not be confounded, when I haue respect vnto all thy commandements.

In thy presence with mine whole hart doe I make my supplication: be mercifull vnto me according to thy promise.

That I may consider my waies, and turne my feete into thy testimonies.

Wherewith shall a yong man redresse his waie? In taking heede thereto according to thy worde.

Teach me, O Lorde, the waie of thy statutes, and I will keepe it vnto the ende.

Giue me vnderstanding, that I may keepe thy Lawe, that I may keepe it with my whole hart.

Direct me in the path of thy commandements: for therein is my delight.

light.

6 Incline mine hart vnto thy testi- 119
monies, and not to couetousnes.

7 Turne awaie mine eies from re-
garding vanitie, and quicken me in
thy waie.

8 Stablish thy promise to thy ser-
uant, because he feareth thee.

3 Direct my steps in thy word, and
let none iniquitie haue dominion
ouer me.

11 Let not the foote of pride come 36
against me : and let not the hand of
wicked men mooue me.

9 Gather not my soule with the sin- 26
ners, nor my life with the bloodie
men.

10 In whose handes is wickednes, &
their right hande is full of bribes.

3 Take not the worde of truth vt- 119
terlie out of my mouth, for I waite
for thy iudgements.

3 Set a watch, O Lorde, before my 141
mouth, and keepe the doore of my
lips.

4 Incline not mine hart to euil, that
I shoulde commit wicked workes
with men that worke iniquitie; and
let me not eate of their delicacies.

The

Pſalme

The ſeconde part

119 The proude haue had me exceedingly in deriſion : yet haue I not declined from thy Lawe.

Teach me good iudgement and knowledge, for I haue beleeued thy commandements.

17 Staie my ſteps in thy paths, that my feete doe not ſlip.

119 Stabliſh me according to thy promiſe that I may liue, and diſappoint me not of mine hope.

Staie thou me, and I ſhall be ſafe, and I will delite continuallie in thy ſtatutes.

Cauſe me to make haſte to keepe thy commandements.

51 Create in me a cleane hart, O God, and renue a right ſpirit within me.

Caſt me not awaie from thy preſence ; and take not thine holie ſpirit fro me.

Reſtore in me the ioie of thy ſaluation, and ſtabliſh me with thy fre Spirit.

143 Let me heare thy louing kindnes betimes, for in thee do I truſt : ſhew me the waie, that I ſhoulde walke in, for I liſt vp my ſoule vnto thee.

Teach

Teach me to doe thy will, for thou art my God: let thy good spirit leade me into the lande of righteousnes. 143

The eightlynke,
A request vnto God that he
 woulde blesse vs with tempo-
rall commodities.



God thou art my God, Psal. 63.
 carelie will I seke thee;
 my soule thirsteth for
 thee; my flesh longeth
 greatlie after thee in a
 barren and drie land without water.

Thus I behold thee as in the sanc-
 tuarie, when I beholde thy power &
 glorie.

The eies of all waite vpon thee, 145
 and thou giuest them their meate in
 due season.

How excellent is thy mercie, O 36
 God? therefore the children of men
 trust vnder the shadow of thy wings.

They shall be satisfied with the fat-
 nes of thine house: and thou shalt
 give them drinke out of the riuer of
 thy pleasures.

For with thee is the Well of life;
 and

and in thy light shall we see light.

68 Thou, O God, sendest a gracious
raine vpon thine inheritance, and
when it is wearie, thou refreshest it.

Thy Congregation dwelleth therein: for thou, O God, hast of thy goodness prepared it for the poore.

86 Incline thine eare, O Lorde, and
heare me: for I am poore & needy.

Giue eare vnto my praier, and
hearken to the voice of my supplica-
tion.

144 That our sonnes may be as the
plantes growing vp in their youth,
and our daughters as the corner
stones grauen after the similitude
of a palace:

That our corners may be full and
abounding with diuers sortes, and
that our shepe may bring forth thou-
sand, and ten thousande in our
streetes:

That our oxen may be strong in
labor; that there be none inuasion
nor going out, nor no crieng in our
streetes.

Blessed are the people, that be-
lieue in thee, O Lorde: blessed are the people
whose God is the Lorde.

Be gracious vnto vs, O God, that the
earth may bring forth hir encrease. 67

The ninth lynke;

*A praier for the prosperous
estate of our Queene,
and Counsell.*



Iue thy iudgements to Psal. 72.
our Queene, O God,
and thy righteousness
to hir Counsell.

That I may iudge thy
people in righteousness, & thy poore
with equitie.

Let the mountaines and hils bring
peace to thy people by iustice.

Let them iudge the poore of thy
people; saue the children of the nee-
die, and subdue the oppressor.

So shall they feare thee as long as
the Sunne & Moone endureth from
generation to generation.

Cause them to deliuer the poore,
when he crieth; the needie also, and
him which hath no helper.

Make them to be mercifull to the
poore and needie, and preserue the
soules of the poore:

To

Psalme

The seconde part

72 To redceme their soules from deceit and violence, and deerelient accompt of their blood.

82 O God, arise, iudge thou the earth for all nations are thine.

12 The wicked walke on eue rie side when they are exalted it is a shame for the sonnes of men.

The tenth lynke,
A praiier for an healthfull
and happie life.

Psal. 19.



LET the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lorde, my

strength and my redeemer.

31 Make me to be glad and reioice in thy mercie ; beholde my trouble, and see mine aduersities.

119 Beholde mine affliction and deliuer me : for I doe not forget thy Lawe.

Great are thy tender mercies, O Lorde ; quicken me according to thy iudgements.

Let my soule liue, & it shall praise thee.

thee.

O that I might not die, but liue, to
declare the workes of the Lorde. 118

Chastise and correct me, O Lord,
but deliuer me not to death.

For what profit is there of my
blood; when I go downe to the pit?
shall the dust giue thanks to thee?
or shall it declare thy truth? 30

Heare therefore, O Lorde, and
haue mercie on me; Lorde be thou
mine helper.

Quicken me, O Lorde, for thy
Names sake, and for thy righteous-
nes bring my soule out of troble. 143

Quicken me according to thy lo-
ving kindnes: that I may keepe the
testimonies of thy mouth. 119

My soule cleaueth to the dust,
quicken me according to thy worde.

O my God, take me not awaie in
the mids of my daies: thy yeres en-
dure from generation to generation. 102

I praie thee that thy mercie maie
comfort me according to thy pro-
mise vnto thy seruant. 119

Let thy tender mercies come vnto
me, that I may liue: for thy Lawe is
my delite.

86

Turne vnto me, and haue mercie
vpon me: giue thy strength vnto thy
seruant, and saue the sonne of thine
handmaide.

Shewe a token of thy goodnes to
warde me, that they which hate me
may see it, and be ashamed.

51

Make me to heare ioie & gladnes
that the bones which thou hast broken
may reioise.

The 11. lynke,

*A praier vnto God when we
are afflicted anie waies.*

Psal. 130



Vt of the deepe place
doe I call vnto thee,
Lorde.

Lord heare my voice
Let thine eares attend

to the voice of my praier.

69

Helpe me, O God, euen in the multitude
of thy mercies; O God, heare
me in the truth of thy saluation.

Saue me, O God: for the waters
are entred euen to my soule.

I stick fast in the deepe myre, where
no staie is: I am come into deepe
waters, & the streames run ouer me.

I am wearie of crieng, my throte is drie, mine eies faile, when I waite for my God. 69

One deepe calleth another deepe by the noise of thy water spoutes: all thy waues and thy floodes are gone ouer me. 42

Deliuier me out of the myre that I sinke not; let me be deliuered from them which hate me, and out of the deepe waters. 69

Let not the waterflood drowne me, neither let the deepe swallow me vp, and let not the pit shut hir mouth vpon me.

Heare me, O Lorde, for thy louing kindnes, is good; turne vnto me according to the multitude of thy tender mercies.

And hide not thy face from thy seruant, for I am in troble, make haste and heare me.

Drawe neere vnto my soule, and redeeme it, deliuer me because of mine enemies.

Hide not thy face from me, neither cast thy seruant awaie in displeasure: thou art my succor; leaue me not, neither forsake me, O God of my 27
my

my saluation.

119 Let my supplication come before thee, and deliuer me according to thy promise.

Let thine hande helpe me; for I haue chosen thy precepts.

My soule fainteth for thy saluation: yet I waite for thy worde.

Mine eies faile for thy promises, saieng, when wilt thou comfort me?

For I am like a botle in the smoke, yet doe I not forget thy statutes.

90 Returne, O Lorde; nowe at the length, and be pacified towards thy seruants.

Fill vs with thy mercie betimes, so shal we reioise and be glad al our daies.

Comfort vs according to the daies that thou hast afflicted vs, and according to the yerres that we haue scene euill.

Let thy worke be seene towards thy seruant, and thy glorie vpon their children.

109 Because I am poore and needie, & mine hart is wounded within me

I depart like the shadowe that declineth, and am shaken of as the

Grass

Grashopper,

My knees are weake through fa- 109
ſting, and my fleſh hath loſt all far-
nes.

Let my ſoule liue, and it ſhall 119
praiſe thee.

That I may praiſe thy Name with 69
a ſong, and magnifie thee with
thankſgiuing.

And that ſhall pleaſe thee better
than yong bullockes, which haue
hornes, and hoofs.

The 12. lynke,
A praier in aduerſitie.



WE haue hearde with Pſal.44.

our eares, O God, our
fathers haue tolde vs
the workes, that thou
haſt done in their

daies, in the olde time :

How thou haſt driuen out the
heathen with thine hande, & plan-
ted them.

For they inherited not the lande
by their owne ſworde, neither did
their owne arme ſaue them; but thy
right hand, and thine arme, and the

F. I.

light

light of thy countenance, because
thou didst fauor them.

44

Thou art my king, O God, sende
helpe vnto Iaakob.

Through thee haue we thrust back
our aduersaries: by thy Name haue
we troden downe them that rose v
against vs.

For we doe not trust in our bowe
neither can our sworde saue vs.

But thou hast saued vs from our
aduersaries, and put them to confu
sion which hate vs.

Therefore will we praise thee O
God continuallie, and will confesse
thy Name for euer. Sélah.

But now thou art far of, and puttest
vs to confusion, and goest not forth
with our armies.

Thou makest vs to turne back
from the aduersarie; and they, which
hate vs spoile for themselues.

Thou giuest vs as sheepe to be ea
ten; and doest scatter vs among the
nations.

Thou sellest thy people without
gaine; and doest not increase their
price.

Thou makest vs a reproch to our
neighbour.

neighbors, a iest & a laughing stocke
to them which are rounde about vs.

Thou makest vs a prouerbe among
the nations, and a nodding of the
head among the people. 44

Our confusion is dailie before vs;
and the shame of our face hath cou-
uered vs;

For the voice of the slanderer and
rebuker; for the enimie and auenger.

All this is come vpon vs, yet doe
we not forget thee, neither deale we
falselie concerning thy couenant.

Our hart is not turned backe: nei-
ther our steps gone out of thy paths.

Albeit thou hast smitten vs downe
into the place of dragons, and coue-
red vs with the shadowe of death.

If we haue forgotten the Name of
our God, and holden vp our handes
to a strange God,

Wilt thou not search it? for thou
knowest the secrets of the hart.

Surelie for thy sake are we slaine
continuallie; and are counted as
sheepe for the slaughter.

Vp, why sleepest thou, O Lorde?
awake, be not far of for euer.

Wherefore hidest thou thy face?
f. 2. and

and forgettest our miserie and our affliction?

44 For our soule is beaten downe vnto the dust; our bellie cleaueth vnto the grounde.

Rise vp for our succor, & redeeme vs for thy mercies sake.

The 13. lynke,
A praier when enimies do
persecute vs.

Psal. 56.



BE mercifull vnto me
O God, for man would
swallow me vp, he fighteth
continually and vexeth me.

Mine enimies doe spurne me downe
lie; for many doe fight against me
O thou most High.

Mine owne wordes grieue me downe
lie; al their thoughts are against me
to doe me hurt.

They gather together, and keep
themselves close; they marke my
steps because they wait for my soule.

54 Saue me, O God, by thy Name,
by thy power iudge me.

O God, heare my praier; haile

vnto the wordes of my mouth.

For ſtrangers are riſen vp againſt
me, and Tyrants ſeke my ſoule; they
haue not ſet God before their eies.
Sélah. 54

They haue laide a net for my ſteps;
my ſoule is preſſed downe; they haue
digged a pit before me, and haue fal-
len into the mids of it. Sélah. 57

All they which hate me, whiſper
together againſt me, euen againſt me
doe they imagine mine hurt. 41

The wicked haue waited for me to
deſtroie me: but I will conſider thy
teſtimonies. 119

They haue compaſſed vs now in
our ſteps: they haue ſet their eies to
bring vs downe to the grounde. 17

Like as a Lion which is greedie of
his praie; and as it were a Lions
whelpelurking in ſecret places.

But mine eies looke vnto thee, O
Lord God; in thee is my truſt; leaue
not my ſoule deſtitute. 141

Keepe me from the ſnare which
they haue laide for me; and from the
grennes of the workers of iniquitie.

I call vnto thee; helpe me, O God: 17
incline thine eare to me, and harken

vnto my wordes.

17 Shewe thy marueilous mercies
thou which art the Sauior of them
that trust in thee, from such as resist
thy right hande.

Keepe me as the apple of the eye:
hide me vnder the shadowe of thy
wings.

From the wicked that oppresse me:
from mine enimies, which compass
me rounde about for my soule.

From men by thine hande, O Lord,
from men of the worlde, who haue
their portion in this life.

35 For without cause they haue hid
the pit and their net for me: without
cause haue they digged a pit for my
soule.

140 Let not the wicked haue his desire,
O Lorde: performe not his wicked
thought, least he be prowde.

59 O my God, deliuer me from mine
enimies; defende me from them
which rise vp against me.

Deliuer me from the wicked doers,
and saue me from the bloodie men.

For lo, they haue laid waite for my
soule: the mightie men are gather
red against me, not for mine offence,

nor for my sinne, O Lorde.

They run and prepare themselves 59
without a fault on my part: arise
therefore to assist me, and beholde.

The 14. lynke,
A praier for deliuerance
out of troble.



Lorde my God, in thee Psal. 7.
doe I put my trust; saue
me from all that perse-
cute me, & deliuer me.

Vnto thee, O Lord, 25
doe I lift vp my soule.

My God I trust in thee, let me not
be confounded; let not mine enemies
reioise ouer me.

For this is my request, that they 38
reioise not in mine hurt; nor extoll
themselves when my foote slippeth.

In thee, O Lorde, haue I put my 31
trust; let me neuer be confounded;
deliuer me in thy righteousness.

Bowe downe thine eare to me,
make haste to deliuer me; be vnto
me a strong rocke, and an house of
defence to saue me.

For thou art my rocke and my for-
f. 4. tresse:

treffe : therfore for thy Names sake
direct me and guide me.

31 Draw me out of the net that they
haue laide priuile for me : for thou
art my strength.

Into thine handes I commende
my spirit ; for thou hast redeemed
me, O Lorde God of truth.

I haue hated them which giue
themselues to deceitfull vanities ;
for I trust in the Lorde.

Make me to be glad, and reioise
in thy mercie ; beholde my trouble
and see mine aduersities.

Thou hast not shut me vp in the
hande of the enimie, but hast set
my feete at large.

119 Answer for thy seruant in that,
which is good, & let not the proude
oppresse me.

Mine eies haue failed me in wait-
ting for thy saluation, and for thy
iust promise.

140 For the proude haue laied a snare
for me, and spred a net with cordes
in my path waie, and set grens for
me. Sélah.

Therefore doc I saie vnto the
Lorde, Thou art my God : heare, O
Lorde,

Lorde, the voice of my praier.

9 Hearc my voice according to thy louing kindnes : O Lorde quicken me according to thy iudgement. 119

10 They draw nere, which follow after malice, & are far from thy Law.

11 Drawe thou nere, O Lord ; for all thy commandements are true.

12 Go not far from me, O God ; my God haste thee to helpe me. 71

13 Keepe my soule and deliuer me ; let me not be confounded, for I trust in thee. 25

14 By this I shall know that thou fauorest me, if mine enimie doth not triumph against me. 41

The. 15. lynke,
*A praier in the time of
persecution.*



Aue mercie vpon me Psal. 57.

O God, haue mercie vpon me : for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God,
f. 5. euen

euē to the God which performeth
his promise towarde me.

61 Heare my crie, O God, giue eare
vnto my praier.

119 Looke vpon me, and be mercifull
vnto me, as thou vset to doe vnto
those which loue thy Name.

Deliuē me from the oppression
of men.

The proude haue digged pits for
me, which is not after thy Lawe.

Princes persecute mee without
cause, but mine hart standeth in
awe of thy wordes.

86 O God, the proude are risen a-
gainst me, and the assemblies of vi-
olent men haue sought my soule, &
haue not set thee before them.

57 My soule is among Lions, I lie
among the children of men; that
are set on fire; whose teeth are
speares and arrowes; & their tong
a sharpe sworde.

22 Manie yong Bulls doe compasse
me; mightie Bulls doe inclose me.

They gape vpon me with their
mouthes, as a ramping and roaring
Lion.

Yea, dogs doe compasse me, and
the

the assemblie of the wicked doe inclose me, they pierce mine handes and my secte.

7 They come rounde about me daile like water, and rush vpon me together. 88

6 So that I saie, Oh that I had wings like a Dooue, then would I flie awaie and rest. 55

7 Behold, I would take my flight far of, and lodge in the wildernes. Sélah.

8 I woulde make haite for my deliuerance from the stormie winde and tempest.

5 But thou, O Lorde, art a pittifull God and mercifull, slowe to anger & great in kindnes and truth. 86

16 Turne vnto me, and haue mercie vpon me; giue thy strength vnto thy seruant, and saue the sonne of thine handmaide.

17 Shewe a token of thy goodnes towarde me, that they which hate me may see it, and be ashamed because thou, O Lorde, hast holpen and comforted me.

2 Rescue me and deliuer me in thy righteousness; incline thine eare vnto me and saue me. 71

Be

71 Be thou my strong rocke, wherunto
I may alwaie resort; thou hast giuen
commandement to saue me; for thou
art my rocke, and my fortres.

Deliuier me, O my God, out of the
hand of the wicked: out of the hand
of the euill and cruell man.

For thou art mine hope, O Lorde
God, euen my trust fro my youth.

9 Haue mercie vpon me, O Lorde,
consider the trouble which I suffer of
them which hate me, thou that listest
me vp from the gates of death.

140 Deliuier me, O Lorde, from the
euill man: and preserue me from
the cruell man.

Which imagine euill thinges in
their hart, & make war continuallie.

35 For they speake not as friends; but
they imagine deceitfull wordes a-
gainst the quiet of the lande.

120 My soule hath to long dwelt with
him which hateth peace.

I seeke peace, and when I speake
thereof, they are bent to war.

144 Sende thine helpe from aboue,
deliuier me, and take me out of the
great waters, and from the hande of
strangers.

Whose mouth talketh vanitie, 144
and their right hand is a right hand
of falschoode.

I will sing a new song vnto thee, O
God, and sing vnto thee vpon a viol,
and an instrument of ten strings.

Thou giuest deliuerance vnto kings,
and rescuest thy seruant from the
hurtfull sworde.

Rescue me, and deliuer me from
the hande of strangers, whose mouth
talketh vanitie, and their right hand
is a right hand of falschoode.

Beholde mine enemies, for they are 25
many; and they hate me with cruell
hatred.

They which hate me without a 69
cause are moe than the heares of
mine head, they which woulde de-
stroie me, and are mine enemies
falselie are mightie, so that I restored
that which I tooke not.

But Lorde, though I am poore and 40
needie, thinke on me; thou art mine
helper and my deliuerer: my God,
make no taring.

I am poore and needie; O God, 70
make haste to me: thou art mine
helper and my deliuerer: O Lorde,
make

make no tarieng.

40 Let it please thee, O Lorde, to deliuer me : make haste, O Lorde, to helpe me.

109 Helpe me, O Lorde my God, saue me according to thy mercie.

That they may knowe that this is thine hande ; and that thou, Lorde, hast done it.

Though they curse, yet blesse thou ; let them arise and be confounded, but make thy seruant to reioise.

57 Exalt thy selfe, O God, aboue the heauen, and let thy glorie be vpon all the earth.

59 Vnto thee, O my strength, will I sing ; for thou God art my defence, and my mercifull God.

142 Bring my soule out of prison, that I may praise thy Name ; which thing if I shall obtaine, the righteous will come about me.

*The 16. lynke,
A praier with a consolation
when persecution ceaseth
not, but increaseth.*



Lord, heare my praier, 102
and let my crie come
vnto thee.

Hide not thy face fro
me in the time of my
trouble; incline thine eare vnto me;
when I call, make haſte to heare me.

Heare my praier, O Lorde, and 143
harken vnto my ſupplication: an-
ſwere me in thy truth, & in thy righ-
teouſnes.

(And enter not into iudgement
with thy ſeruant: for in thy ſight ſhal
none that liueth be iuſtified.)

For the enimie hath perſecuted
my ſoule; he hath ſmitten my life
downe to the earth; he hath laide
me in the darknes, as they that haue
bin dead long ago.

Hence it is that my ſpिरite is in
perplexitie; and mine hart within
me is amazed.

Yet doe I remember the time paſt;
I meditate in all thy works, yea I doe
meditate in the works of thine hāds.

I ſtretch forth mine handes vnto
thee: my ſoule deſireth after thee as
the thirſtie lande. Sélah.

Heare me ſpeedilie, O Lorde, for
my

my spirit faileth: hide not thy face
from me, else I shal be like vnto them
which go downe into the pit.

102 For my daies are consumed like
smoke, and my bones are burnt like
an herth.

Mine hart is smitten and withered
like grasse, because I forgot to eat
my bread.

For the voice of my groaning my
bones doe cleaue to my skynne.

I am like a Pelicane in the wilder-
nes: I am like an Owle of the deserts.

I watch and am as a Sparrowe a-
lone vpon the house top.

Mine enemies reuile me daily, and
they, which rage against me, haue
sworne against me.

Yea, I haue eaten ashes as bread,
& mingled my drinke with weeping,

Because of thine indignation and
wrath: for thou hast heaued me vp,
and cast me downe.

31 I am a reproch among all mine e-
nimies, but especiallie among my
neighbors; and a feare to mine ac-
quaintance, who seeing me in the
streete flee from me.

I am forgotten, as a dead man out

of minde: I am like a broken vessell.

10 Rebuke hath broken mine hart, 69
and I am full of heauines, and I looked for some to haue pitie on me, but there was none: and for comforters, but I founde none.

11 They gaue me gall in my meate;
and in my thirst they gaue me vinegar to drinke.

12 They which sat in the gate spake of me,
and the dronkards sang of me.

13 Thou hast knowen my reprove and my shame,
and my dishonour; all mine aduersaries are before thee.

14 Thou dost count my wandrings; 5 6
thou puttest my teares into thy bottle; are they not in thy register?

15 Mine enemies are aliue, and are 3 8
mightie; and they which hate me wrongfullie, are manie.

16 But I am a worme, and no man; a 2 2
shame of men, and the contempt of the people.

17 All they which see me, haue me in derision;
they make a mowe and nod the head, saieng,

18 He trusted in the Lord, let him deliuer him;
let him saue him, seeing he loueth him.

For

31 For I haue hearde the railing of
great men; feare was on euerie ſide
while they conſpired together againſt
me, and conſulted to take my life.

But I truſt in thee, O Lorde; I ſaie,
Thou art my God.

My times are in thine hands; deli-
uer me from the hande of mine eni-
mies, and from them which perfe-
cute me.

69 Let not them which truſt in thee, O
Lorde of hoſtes, be aſhamed for me:
let not thoſe which ſeke thee be con-
founded through me, O God of Iſrael.

For thy ſake haue I ſuffered re-
proſe: ſhame hath couered my face.

38 They alſo, that rewarde euill for
good are mine aduerſaries, becauſe I
followe goodnes.

109 I am become alſo a rebuke vnto
them; they which looke vpon mee
ſhake their heads.

89 But now thou doſt reiect and ab-
hor; thou doſt ſhew thy diſpleaſure
againſt thine Anointed.

Thou doſt breake the couenant of
thy ſervant, and profane his crowne
caſting it on the grounde.

Thou haſt broke downe al his wals;
thou

thou hast laid his fortresses in ruine.

All that go by the waie spoile him: 89
he is a rebuke vnto his neighbours.

Thou hast set vp the right hand of
his enemies, and made all his aduer-
saries to reioice.

Thou hast turned the edge of his
sworde; and hast not made him to
stande in the battell.

Thou hast caused his dignitie to de-
caie; & cast his throne to the ground.

The daies of his youth hast thou
shortened, and couered him with
shame. *Sélah.*

Lord, how long wilt thou hide thy
selfe, for euer? shall thy wrath burne
like fire?

Remember of what time I am:
wherefore shouldest thou create in
vaine all the children of men?

What man liueth, and shall not see
death? shal he deliuer his soule from
the hande of the graue? *Sélah.*

Lorde, where are thy former mer-
cies, which thou swarest vnto Dauid
in the truth?

Remember, O Lord, the rebuke of
thy seruants, which I beare in my bo-
some of all the mightie people.

For

69 For they persecute him whome thou hast smitten: and they ad vnto the sorow of them, whome thou hast wounded.

42 My teares haue bine my meate day and night, while they dailie saie vnto me, Where is thy God?

My bones are cut asunder while mine enimies reproch me, saieng dailie vnto me, Where is thy God?

10 Wherefore doth the wicked contemne God? He saith in his hart, Thou wilt not regarde.

38 Forsake me not, O Lorde; be not thou far fro me, my God.

Haste thee to helpe me, O my Lorde my saluation.

71 For mine enimies speake of mee, and they that laie waite for my soule, take their counsell together,

Saieng, God hath forsaken him; pursue and take him, for there is none to deliuer him.

10 Why standest thou far of, O Lorde, and hidest thee in due time, euen in affliction?

The wicked with pride doth persecute the poore.

13 How long wilt thou forget me, O Lorde,

Lorde, for euer ? How long wilt thou
hide thy face from me ?

How long shall I take counsell with- 13
in my selfe, hauing wearines dailie in
mine hart? How long shall mine eni-
mies be exalted aboue me ?

9 Remember the promise made to 119
thy seruant, wherein thou hast caused
me to trust.

10 It is my comfort in my trouble ; for
thy promise hath quickened me.

57 My persecutors and mine oppres-
sors are manie ; yet doe I not swarue
from thy testimonies.

21 Except thy Lawe had bine my de-
lite, I shoulde now haue perished in
mine affliction.

3 I will neuer therefore forget thy
precepts: for by them dost thou com-
fort me.

5 Why art thou cast downe, my soule, 42
and vnquiet within mee ? waite on
God: for I will yet giue him thanks,
for the helpe of his presence.

3 He will sende from heauen, and 57
saue me from the reproofe of him
that woulde swallowe me. God will
sende his mercie, and his truth. Sé-
lah.

The 17. lynke,
A praier for succour in the
 time of war.

Psa. 143

108



Eliuer me, O Lorde,
 from mine enimies;
 for vnto thee do I flie.
 Exalt thy selfe, O
 God, aboute the hea-
 uens, and let thy glorie be vpon all
 the earth.

That thy beloued may be deliue-
 red; helpe vs with thy right hande,
 and heare vs.

Wilt not thou, O God, which had-
 dest forsaken vs, and diddest not go
 forth, O God, without armies?

Giue vs helpe against troble, for
 vaine is the helpe of man.

Through God shall we doe valiant-
 lie: for he shall treade downe our
 enimies.

61 I will dwell in thy Tabernacle for
 euer, and my trust shall be vnder the
 couering of thy wings. Sélah.

140 O Lord, be thou the strength of my
 saluation: couer thou mine head in
 the daie of battell.

Pleade

Pleade thou my cause, O Lorde, 35
with them that striue with me; fight
thou against them which fight a-
gainst me.

Laie hande vpon thy shielde, and
buckler, and stand vp for mine helpe.

Bring out also the speare and stop
the waie against them, which perse-
cure me; saie vnto my soule, I am thy
saluation.

Heare my voice, O God in my 64
praier: preserue my life from feare
of the enimie.

Beholde, and helpe me, O Lord my 13
God.

Let not mine enimie saie, I haue
preuailed against him: & they which
afflict me, reioice when I slide.

For I trust in thy mercie; mine
hart shal reioice in thy saluation: and
I will sing vnto thee, Lorde, because
thou hast delt louinglie with me.

Therefore be not thou far of, O 22
Lorde, my strength; hasten to helpe
me.

Deliuier my soule from the swerde;
my desolate soule from the power of
the dog.

Saue me from the Lions mouth:
and

Pſalme

The ſeconde part

and anſwere me, in ſauing me from
the hornes of the Vnicornes.

22

And I will declare thy Name vnto
my brethren, in the mids of the Con-
gregation will I praiſe thee.

The 18. lynke:

A praier when war is hot.

84



Lorde of hoſtes, heare
my praier: harken, O
God of Iacob. Sélah.

Beholde, O God our
ſhilde, and looke vpon
the face of thine Anointed.

10

Heare the deſire of the poore,
Lorde, bow thine eare vnto them.

59

Euen thou, O Lord of hoſts, O God
of Iſraël awake to viſite all the hea-
then, and be not mercifull vnto all
which tranſgreſſe maliciously. Sélah.

83

Keepe not thou ſilence, O God; be
not ſtill, and ceſſe not, O God.

For lo, thine enemies make a
tumult; and they that hate thee, haue
lifted vp the head.

They haue taken craftie counſell
againſt thy people, and haue conſu-
red againſt thy ſecret ones.

The

4 They ſaie, Come, and let vs cut 83
them off from being a nation; and let
the name of Iſraël be no more in re-
membrance.

5 They conſult together in hart; and
haue made a league againſt thee.

8 Remember this, that the enimie 74
hath reproched the **L O R D E**, and
the fooliſh people blaſpheme thy
Name.

9 Giue not the ſoule of thy turtle
dooue vnto the beaſt; and forget not
the Congregation of thy poore for
euer.

10 Conſider thy couenant: for the
darke places of the earth are full of
the habitacions of the cruell.

11 Oh let not the oppreſſed returne
aſhamed, but let the poore and needie
praiſe thy Name.

12 Arise, O God, maintaine thine
owne cauſe: remember the dailie
reproch by the fooliſh man.

13 Forget not the voice of thine eni-
mies: for the tumult of them that
riſe againſt thee, aſcendeth continu-
allie.

14 Deſtroie them, O God, let them 5
fall from their counſels: caſt them
out

out for the multitude of their iniquities, because they haue rebelled against thee.

5 And let all them that trust in thee reioise and triumph for euer, and couer thou them ; and let them which loue thy Name reioise in thee.

9 Vp Lorde, let not man preuaile: let the heathen be iudged in thy sight.

Put them in feare, O Lorde, that the heathen may know that they are but men. Sélah.

83 Doe thou vnto them as vnto the Madianites : as to Sisera, and as to Iabin, at the riuer of Kishon.

They perished at Endor, and were doong for the earth.

Make them, euen their Princes, like Oreb, and like Zeeb ; yea, al their Princes like Zebah and Zalmunna.

Which saide, Let vs take for our possession, the habitations of God.

O my God, make them like vnto a wheele, and as the stubble before the winde.

As the fire burneth the forest, and as the flames setteth the mountaines on fire :

So persecute them with thy tempest.

pest and make them afraide with thy
ſtorme.

16 Fill their faces with ſhame, that 83
they may ſeeke thy Name, O Lorde.

17 Let them be confounded and tro-
bled for euer: yea, let them be put to
ſhame and periſh,

18 That they may knowe that thou,
which art called Iehouah, art alone,
eue the moſt High ouer al the earth.

1 Not vnto vs, O Lorde, not vnto vs, 115
but vnto thy Name giue the glorie,
for thy louing mercie, and for thy
truthes ſake.

2 Let not the heathen ſay, where is
now their God?

3 But our God is in heauen: he doth
whatſoeuer he will.

9 Wherefore ſaue thy people, and 28
bлеſſe thine inheritance: feede them
alſo and exalt them for euer.

1 Giue vs helpe againſt trouble: for 60
vaine is the helpe of man.

5 O God of our ſaluation, heare vs 65
for thy wonderfull righteouſnes, O
thou the hope of all the endes of the
earth, and of them which are far of
in the ſea.

6 O Lorde, I praie thee ſaue now; O 118
g. 2. Lorde,

Lorde, I praie thee now giue prosperitie.

10 Iudge the fatherles and the poore,
that earthly man cause to feare no
more.

21 Be thou exalted, O Lorde, in thy
strength: so will we sing and praise
thy power.

7 So shall the Congregation of the
people compasse thee about: for
their sakes therfore returne on high.

25 Deliuier Israël, O God, out of all his
troubles.

The 19. lynke;

*A praier to be saide by Chri-
stians when they haue lost
any towne, citie, &c.*

Psal. 79.



God, the heathen are
come into thine inhe-
ritance: thine holie
Temple haue they de-
filed, and made Ierusa-
lem heapes of stones.

The dead bodies of thy seruants
haue they giuen to be meate vnto
foules of the heauen; and the flesh of
thy Saints vnto the beastes of the
earth.

earth.

3 Their blood haue they shed like waters rounde about Ierusalem, and there was none to burie them. 97

4 We are a reproch vnto our neighbors, euen a scorne and derision vnto them that are rounde about vs.

5 Lorde, how long wilt thou be angrie for euer? shall thy ielousie burne like fire?

6 Poure out thy wrath vpon the heathen which haue not knowen thee, and vpon the kingdoms which haue not called vpon thy Name.

7 For they haue deuoured Iacob, & made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the glorie of thy Name; and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore shoulde the heathen then saie, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

Psalme

The seconde part

79

Let the sighings of the prisoners
come before thee; according to thy
mightie arme preserue the children
of death,

And render to our neighbors sea-
uenfolde into their bosome their re-
proch, wherewith they haue repro-
ched thee, O Lorde.

So we thy people, and sheepe of
thy pasture shal praise thee for euer;
and from generation to generation
we will set forth thy praise.

The 20. lynke,
*A praier of the godlie when
victorie is lost, and the enimie
hath got the upper hand.*

Psal.94.



Lorde God the auen-
ger, O God the auen-
ger, shewe thy selfe
cleerlie.

Exalt thy selfe, O
Iudge of the worlde, and render a re-
warde vnto the proude.

Lorde, how long shall the wicked,
how long shall the wicked triumph?

They prate and speake fiercelie, as
the workers of iniquitie vante them-
selues.

ſelues.

5 They ſmite downe thy people, O 94
Lorde, and trouble thine heritage.

6 They ſlaie the widowe and the
ſtranger, and murder the fatherles.

7 Yet they ſaie, The Lorde doth not
ſee it, and the God of Iacob doth not
regarde it,

4 O Lorde God of hoſtes, how long 80
wilt thou be angry againſt the praier
of thy people.

5 Thou haſt fed them with bread
of teares, and giuen them teares to
drinke with great meature.

4 O God, why haſt thou put vs away 74
for euer? why is thy wrath kindled
againſt the ſheepe of thy paſture?

2 Thinke vpon the Congregation,
which thou haſt poſſeſſed of old, and
on the rod of thine inheritance,
which thou haſt redeemed; and on
this mount Zion, wherein thou dwel-
leſt.

3 Lift vp thy ſtrokes, that thou mai-
eſt for euer deſtroy euerie enimie
that doth euill to the Sanctuarie.

4 Thine enimies roare in the mids
of thy congregation, and ſet vp their
banners for ſignes.

74

He that liſted the axes vpon the thicke trees, was renoumed, as one that brought a thing to perfection:

But nowe they breake downe the carued worke thereof with axes and hammers.

They haue caſt thy Sanctuarie into the fire, & raſed it to the ground, and haue defiled the dwelling place of thy Name.

They ſaie in their harts, Let vs deſtroie them altogether: they haue burnt all the Synagoges of God in the lande.

We ſee not our ſignes: there is not one Prophet more, nor any with vs that knoweth how long.

O God, how long ſhall the aduerſarie reproch thee? ſhalt the enimie blaſpheme thy name for euer?

Why withdraweſt thou thine hand, euen thy right hande? drawe it out of thy boſome, and conſume them.

89

Lorde, where are thy former mercies, which thou ſwareſt vnto David in thy truth?

80

Thou haſt made vs a ſtrife vnto our neighbors, and our enimies laugh at vs among themſelues.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bine angrie, turne againe vnto vs. 60

Thou hast made the land to tremble, and hast made it to gape; heale the breaches thereof, for it is shaken.

Thou hast shewed thy people heauie things; thou hast made vs to drinke the wine of giddines.

But giue, I beseech thee, a banner to the which feare thee; that it may be displaied, because of thy truth. Sélah.

That thy beloued may be deliuered, helpe with thy right hande and heare vs.

O Lorde be fauorable vnto thy lande; bring the captiuitie of Iacob to an ende. 85

Forgiue the iniquitie of thy people, and couer all their sinnes. Sélah.

Turne vnto vs, O God our Sauior, and release thine anger towards vs.

Wilt thou be angrie with vs for euer? and wilt thou prolong thy wrath from one generation to another?

Wilt thou not turne againe and quicken

quicken vs, that thy people may reioise in thee ?

85 Shewe vs thy mercie, O Lord, and grant vs thy saluation.

106 We haue sinned with our fathers: we haue committed iniquitie, and done wickedlie.

90 Who knoweth the power of thy wrath ? for according to thy feare is thine anger.

123 Haue mercie vpon vs, O Lorde, haue mercie vpon vs : for we haue suffered too much contempt.

Our soule is filled too full of the mocking of the welthie, and of the despitefulnes of the proude.

106 Remember vs, O Lorde, with the fauor of thy people ; and visite vs with thy saluation.

That thine elect may see thy goodnes ; thy people reioise ; and thine enheritance may be glad.

80 Turne vs againe, O God, & cause thy face to shine that we may be saued.

So will not we go backe fro thee ; reuiue thou vs, and we shall call vpon thy Name.

The 21. lynke,

A praier to be saide when ei-
ther braules doe encrease, or
injustice can not be had accor-
cording vnto righte.



Lorde, which iudgeth Psal. 7.
the people, iudge thou
me according to my
righteousnes, and ac-
cording to the inno-
cencie that is in me.

5 Let my mouth dailie rehearse thy 71
righteousnes, and thy saluation: for
I know not the number.

7 When thou turnest vnto the praier 102
of the desolate, and doest not despise
his praier.

11 Heare the right, O Lorde, consi- 17
der my crie: harken vnto my praier
of lips vnfained.

12 Let my sentence come forth from
thy presence, and let thine eies be-
holde equitie.

13 Proue, and visite mine hart in the
night; trie me, and thou shalt finde
nothing: for I purposed that my
mouth shoulde not offende.

Beholde

119

Beholde mine affliction, and deliuer me.

Pleade my cause, and deliuer me; quicken me according vnto thy worde.

36

Extende thy louing kindnes vnto them which knowe thee; and thy righteousnes vnto them which are vpright.

26

Iudge me, O Lorde, for I walke innocentlie; my trust is in thee, and I wauer not.

86

Preserue thou my soule, for I am merciful; saue thy seruant, my God, which trusteth in thee.

119

Remember the promise made to thy seruant, wherein thou hast caused me to trust.

For that is my comfort in mine affliction, and thy worde doth quicken me.

53

Iudge me, O God, and defende my cause against the vnmercifull people, deliuer me from the deceitfull and wicked man.

For thou art the GOD of my strength; why doest thou put me away? why go I so mourning when the enimie oppresseth me?

Arise

Arise and wake to my iudgement; 35
euen to my cause, my God and my
Lorde.

Iudge me, O God my Lorde, according to thy righteousness; and let them not reioice ouer me.

Let them not saie in their harts, O our soules reioice: neither let them saie, We haue deuoured him.

Giue me not vnto the lust of mine aduersaries: for there are false witnessses risen vp against me, and such as speake cruelly. 27

Cruell witnessses are risen vp; they impute that vnto me which I neuer knewe. 35

They gather them together against the soule of the righteous, and condemne the innocent blood. 94

But the Lord is my refuge, and my God is the rocke of mine hope.

And he wil recompence them their wickednes, & destroie them in their owne malice; yea, the Lord our God will destroie them.

All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, which is too strong for him: yea the poore & him which
is

is in miserie, from him that spoileth him.

The 22. lynke,
*A praier against malicious
 and slandering tongues.*

Psa. 141



Lord, I call vpon thee,
 haste thee vnto mee:
 heare my voice, when
 I crie vnto thee.

35

Heare my praier, O
 God: and hide not thy selfe from my
 supplication.

Take heede vnto me, and answer
 me; I mourne in my praier & make
 a noise.

For the voice of the enimie, and
 for the vexation of the wicked, be-
 cause they haue brought iniquitie
 vpon me, and furiously hate me.

35

They gaped on me with their
 mouthes, saieng, Aha, aha, our eie
 hath seene.

Thou hast seene also, Lorde, keepe
 not silence therfore; be not far from
 me, O Lorde.

64

Hide me from the conspiracie of
 the wicked; and from the rage of the
 workers

workers of iniquitie.

Which haue whet their tong like a sworde; and shot for their arrowes bitter wordes: 64

To shoote at the vpright in the secret; they shoote at him sodeinelic, and feare not.

They courage themselues in an euill purpose; they common together, to laie snares priuilie, and saie, who shall see them?

They haue sought out iniquities, and haue accomplished that which they sought out, euen euerie one his secret thoughts, and the depth of his hart.

They sharpen their tongs like a serpent; adders poison is vnder their lips. 140

Keep me, O Lord, from the hands of the wicked: preserue me from the cruel man, which purposeth to cause my steps to slide.

Deliuier my soule, O Lorde, from lieng lips, and from a deceitfull tong. 120

Holde not thy tong, O God of my praise, 109

For the mouth of the wicked, and the mouth full of deceit are opened vnto

vnto me : they haue spoken vnto me
with a lieng tong.

109 They compasse me about also with
wordes of hatred , and fight against
me without a cause.

35 Lorde, how long wilt thou behold
this ? deliuer my soule from their tu-
mult, euen my desolate soule from
the Lions.

So will I giue thee thanks in a
great Congregation , I will praise
thee among much people.

Let not them which are mine eni-
mies, vniustlie reioise ouer me , nei-
ther let them winke with the eie,
which hate me without a cause.

The 23. lynke,
*A praier against the un-
gratefull, which requite
euill for good.*

Psal.3.



Orde, howe are mine
aduersaries encreased?
How many rise against
me ?

Manie saie to my
soule, There is no helpe for him in
his God. Sélah.

Looke

1 Looke vpon my right hande, and
 beholde, and thou shalt finde none
 that know me: all refuge faileth me,
 and none careth for my soule.

2 Surelie mine enimie did not dis-
 fame me: for I coulde haue borne it,
 neither did mine aduersarie exalt
 himselfe against me: for I woulde
 haue hid me from him.

3 But it was thou, O man, euen my
 copanion, my guide, & my familiar:

4 Which delited in consulting toge-
 ther; & went into the House of God
 as companions.

5 Yea, my familiar friende, whom I
 trusted, which did cate of my breade
 hath lifted vp the heele against me.

6 I am become a stranger vnto my
 brethren, euen an alien vnto my
 mothers sonne.

7 Thou hast put mine acquaintance
 far from me, and made me to be ab-
 horred of them: I am shut vp, and can
 not get forth.

8 They reward me euill for good, to
 spoile my soule.

9 Yet I, when they were sicke, clothed
 my selfe with a sacke; humbled my
 selfe with fasting; and my praier tur-
 ned

ned in my bosome.

35 I behaued my selfe as to my friend,
or as to my brother; I humbled my
selfe, mourning as one which bewail-
eth his mother.

But in mine aduersity they reioise, &
gather theselues together, the abiect
asseble theselues against me vnwares
to me; they teare me, and cease not,

With the false scoffers at bankers,
gnashing their teeth against me.

109 For my friendship they are mine
aduersaries; but I giue my selfe no
praier.

They rewarde me euill for good,
and hatred for my friendship.

17 But I will beholde thy face in right-
eousnes, and when I awake, I shall be
satisfied with thine image.

The 24. lynke,
A praier to be saide at the
beginning of any disease
or sickenes.

Psa. 102



Lord, heare my praier,
and let my cry come
vnto thee.

Hide not thy face from
me, in the time of my

trouble; incline thine eare vnto me;
when I call make haste to helpe me.

Heare me, O Lorde, for thy louing kindnes is good; turne vnto me according to the multitude of thy tender mercies. 69

I stretch forth mine hands vnto thee; my soule desireth after thee, as the thirstie lande. *Sélah*. 143

Mine hart trembleth within me, and the terrors of death are fallen vpon me. 55

Feare and trembling are come vpon me, & an horrible feare hath deuoured me.

My flesh trembleth for feare of thee, and I am afraide of thy iudgements. 119

Though I am poore and needie, yet thinke on me, O Lorde; thou art mine helper and my deliuerer; my God make no tarieng. 40

Heare me speedilie, O Lorde, for my spirite faileth: hide not thy face from me, that I be not like vnto them which go downe into the pit. 143

Because I am poore and needie, & mine hart is wounded within me. 109

My spirite is in perplexitie within me, 143

Pſalme

The ſeconde part

me, and mine hart within me is
mazed.

22 Be not far from me, becauſe trouble
neere: for there is none to helpe me.

31 My times are in thy hande.

39 I will holde my peace, and not
open my mouth, if thou doeſt theſe
things.

22 Thou diddeſt drawe me out of the
wombe, thou gaueſt me hope euen
at my mothers breaſtes.

I was caſt vpon thee, euen from
the wombe; thou art my GOD from
my mothers bellie.

38 Forſake me not, O Lorde, be not
thou far from me, my God.

Haste thee to helpe me, O my Lorde
my ſaluation.

The 25. lynke,
A praier when ſickneſs doth
encreaſe, and grieuouſly
afflict.

88



Lorde God of my ſal-
uation, I crie daie and
night before thee.

Let my praier enter
into thy preſence; en-
cline

cline thine eare vnto my crie.

For my soule is filled with euils, & 88
my life draweth neere to the graue.

Harken vnto my crie, for I am 142
brought verie lowe.

Vnto thee, O Lorde, doe I crie; O 28
my strength be not deafe towarde
me, least if thou answer me not, I be
like them which go downe into the
pit.

Hear the voice of my petitions,
when I crie vnto thee; when I holde
vp mine hands towarde thine holie
Oracle.

O Lorde, rebuke me not in thine 38
anger; neither chasten me in thy
wrath.

For thine arrowes haue lighten
vpon me; and thine hande lieth vp-
on me.

As the Hart braieth for the riuers 42
of water: so panteth my soule after
thee, O God.

Out of the deepe places, doe I call 130
vnto thee, O Lorde.

Lorde, heare my voice; let thine
eares attende vnto the voice of my
prayers.

My God, my God, why hast thou 22
for-

forfaken me.

22 O my God, I crie by daie, but thou
hearest not; and by night, but have
none audience.

69 Hide not thy face from thy seruant,
for I am in trouble; make haste and
heare me.

88 Lorde, why doest thou reiect my
soule, and hidest thy face from me?

I am afflicted, and at the point of
death; fro my youth I suffer thy ter-
rors, doubting of my life.

Thine indignations go ouer me,
and thy feare hath cut me of.

I am counted among them which
go downe vnto the pit, and am as
man without strength:

Free among the dead, like the
slaine lieng in the graue, whom thou
remembrest no more, and they are
cut of from thine hande.

Thou hast laide me in the low
pit, in darknes, and in the deepe.

Thine indignation lieth vpon me,
and thou hast vexed me with all thy
waues. Sélah.

38 My woundes are putrified and cor-
rupt, because of my foolishnes.

I am bowed and croked very sore

I go mourning all the day.

For my reines are full of burning, 38
and there is nothing sounde in my
flesh.

I am weakened and sore broken; I
roare for the very grief of mine hart.

I am like water poured out, and as 22
my bones are out of ioint; mine hart
is like waxe; it is molten in the mids
of my bowels.

My strength is dried vp like a pot-
shearde, and my tong cleaueth to
my iawes, and thou hast brought me
into the dust of death.

But be not thou far of, O Lord, my
strength; hasten to helpe me.

Why standest thou far of, O Lord, 10
and hidest thee in due time, euen in
affliction?

Staic thine anger from me, that I 39
may recouer my strength, before I
go hence, and be not.

The 26. lynke,
*A praier for him which a
long time hath bine visi-
ted with sicknes.*

My

22



Y God, my God, wh
hast thou forsaken me
and art so far frō my
health, and from the
wordes of my roaring

O my God, I crie by day, but thou
hearest not; and by night, but have
none audience.

6

O Lorde, rebuke me not in thine
anger, neither chasten me in
thy wrath.

Haue mercie vpon me, O Lorde
for I am weake; O Lorde heale me
for my bones are vexed.

My soule is also sore troubled;
O Lorde, how long wilt thou delaie?

Returne, O Lord, deliuer my soule
saue me for thy mercies sake.

25

Turne thy face vnto me, and haue
mercie vpon me: for I am desolate
and poore.

The sorowes of mine hart, are
enlarged; drawe me out of my trouble.

Looke vpon mine affliction,
and my trauell, and forgiue all my sinnes.

31

Haue mercie vpon me, O Lorde
for I am in trouble: mine eie,
my soule, and my bellie are consumed
with griefe.

For my life is wasted with heauines, and my yeres with mourning: my strength faileth for my paine, and my bones are consumed.

31

Mine hart is smitten and withered like grasse; because I forgot to eate my bread.

102

For the voice of my groaning my bones doe cleaue to my skynne.

Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

Take thy plague away from me, for I am consumed by the strok of thine hande.

39

Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

89

How long wilt thou forget me, O Lorde, for euer? how long wilt thou hide thy face from me?

13

How long shall I take counsell within my selfe, hauing wearines daily in my hart?

Lorde, I poure my whole desire before thee: and my sighing is not hid from thee.

38

Mine hart panteth; my strength faileth me: and the light of mine eyes

euen they are not mine owne.

109 My knees are weake through fasting, & my flesh hath lost all fatnes,

6 I faint in my mourning; I cause my bed euerie night to swim, and water my couch with my teares.

69 Saue me, O God, for the waters are entred euen to my soule.

I sticke fast in the deepe mire, where no staie is: I am come into deepe waters, and the streames run ouer me.

I am weary of crieng, my throte is drie, mine eies faile, whiles I wait for my God.

130 I waite on the Lorde: my soule doth waite: and I trust in his worde.

My soule waiteth on the Lorde, more than the morning watch watcheth for the morning.

71 For thou art mine hope, O Lorde God, euen my trust from my youth.

Vpon thee haue I staied from the wombe; thou art he which took me out of my mothers bowels, my praise shall be alwaies of thee.

Cast me not of in the time of age, forsake me not when my strength faileth me.

Now I am poore, and in heauines, 69
let thine helpe, O God, exalt me.

The 27. lynke;
A praier at the point
of death.



Arken vnto my voice, Psal. 27.

O Lorde, when I crie;
haue mercie also vpon
me, and heare me.

Mine hart doth praise,
my face doth seeke thee, O Lorde I
desire thy countenance.

Teach me thy way, O Lorde, and
leade me in a right path, because of
mine enemies.

Looke vpon me and be mercifull 119
vnto me, as thou vscst to doe vnto
those that loue thy Name.

Mine eies looke vnto thee, O Lord 141
God; in thee is my trust, leaue not
my soule destitute.

For my father and my mother 27
haue forsaken me, but thou Lord wilt
gather me vp.

I depart like the shadowe that de- 109
clineth, and am shaken of as the
grasshopper.

27 But I beleeeue I shall see the goodnes of the Lord in the lande of the liuing.

For one thing I desire of the Lord, one thing doe I require, euen that I may dwell in the house of the Lord all the daies of my life, to beholde the beautie of the Lorde, and to visite his temple.

65 Blessed is he whom thou cholest, and cauest to come to thee, he shal dwell in thy courts, and we shall be satisfied with the pleasures of thine House, euen of thine holie Temple.

84 O Lorde of hostes, how amiable are thy Tabernacles?

My soule longeth, yea, and fainteth for the courts of the Lord: for mine hart and my flesh reioise in the liuing God.

For a daie in thy Courts is better than a thousande elsewhere.

39 And now Lorde, what waite I for? Mine hope is euen in thee.

Deliuier me from all my transgressions.

119 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

For thy louing kindnes is better 63
than life.

Malice shall flea the wicked: and 34
they that hate the righteous, shall
perish.

I set the Lorde alwaies before me: 16
for he is at my right hande, therefore
I shall not slide.

Wherefore mine hart is glad, and
my tong reioiseth; my flesh also doth
rest in hope.

For thou wilt not leaue my soule
in the graue; neither wilt thou suffer
thine holie one to see corruption.

Thou wilt shewe me the path of
life; in thy presence is the fulnes of
ioie; and at thy right hand there are
pleasures for euermore.

Wherefore vnto thee doe I crie, O 142
Lorde, and saie, Thou art mine hope
and my portion in the lande of the
liuing.

Into thine handes I commend my 31
spirite: for thou hast redeemed me,
O Lorde God of truth.

*The ende of the
seconde pars.*

The thirde, and last
part of *Dauids*
chaine.

The first lynke
Of the sacrifices which God
requireth at our
hands.

Psalme

50



Heare, O my people,
and I will speake;
heare, O Israël, and
I will testifie vnto
thee: for I am God,
euen thy God.

I will not reprove thee for thy sa-
crifices, or thy burnt offerings, that
haue not bin continually before me.

I will take no bullocke out of thine
house; nor goates out of thy foldes.

For all the beasts of the forest are
mine; and the beasts on a thousand
mountaines.

I know all the foules on the moun-
taines: and the wilde beasts of the
felde are mine.

If I be hungrie, I will not tell thee:
for the worlde is mine and all that
therein

therein is.

Will I eate the flesh of buls ? or
drinke the blood of goates ?

Offer vnto God praise, and paie
thy vowes vnto the most High,

And call vpon me in the daie of
trouble, so will I deliuer thee, & thou
shalt glorifie me.

Offer the sacrifices of righteousness,
and trust in the Lorde.

He which offereth praise, doth glo-
rifie me ; and to him which disposeth
his way aright, will I shewe the salua-
tion of God.

The second lynke
Of the sacrifice of the Godlie,
wherein God delighteth.



Pen thou my lips, O Psal. 51.
Lorde, and my mouth
shall shewe foorth thy
praise.

For thou desirest no
sacrifice, though I woulde giue it:
thou delightest not in burnt offering.

The sacrifices of God are a contrite
spirit: a contrite and a broken hart,
O God, thou wilt not despise.

40 Burnt offering, and sinne offering
hast thou not required.

66 I will go therfore into thine House
with burnt offerings, and will paie
thee my vowes,

Which my lips haue promised, and
my mouth hath spoken in mine af-
fliction.

69 That I may praise the Name of
God with a song, and magnifie him
with thankesgiuing.

This shall please the Lorde better
than a yong bullocke, which hath
hornes and hooves.

51 So shall the sacrifices of righteous-
nes be acceptable in thy sight, euen
the burnt offering and oblation :
shall calues be offered vpon thine
altar.

116 Wherefore vnto thee doe I offer
the sacrifice of praise ; & I celebrate
thy Name, O Lorde.

I discharge my vowes vnto the
Lorde, euen in the presence of all his
people,

In the courts of the Lords house,
euen in the mids of thee, O Ierusalem.

54 I will sacrifice freely vnto thee, and
will praise thy Name, O Lorde, be-
cause

cause it is good.

I will declare thy Name vnto my brethren; in the mids of the congregation will I praise thee. 22

My praise shall be of thee in the great Congregation; my vowes will I performe before them which feare him.

The thirde lynke.

A thankesgiuing vnto God for all his benefits.



Raise ye the Lord, because he is good; for his mercie endureth for euer. Psal. 136.

Praise ye the God of Gods; for his mercie endureth for euer.

Praise ye the Lorde of Lordes; for his mercie endureth for euer.

Which alone doth great wonders; for his mercie endureth for euer.

Which by his wisdom made the heauens; for his mercie endureth for euer.

Which hath stretched out the earth vpon the waters; for his mer-

cie endureth for euer.

136

Which made great lights ; for his
mercic endureth for euer.

The Sunne to rule the daie ; for
his mercic endureth for euer.

The Moone and the starres to go-
uerne the night ; for his mercic en-
dureth for euer.

Which smote Egypt with their first
borne ; for his mercic endureth for
euer :

And brought out Israël from among
them ; for his mercic endureth for
euer :

With a mightie hande , and stret-
ched out arme ; for his mercic endu-
reth for euer :

Which deuided the red sea in two
parts ; for his mercic endureth for
euer :

And made Israël to passe through
the mids of it ; for his mercic endu-
reth for euer.

And ouerthrewe Pharao and his
host in the red sea ; for his mercic
endureth for euer ;

Which led his people through the
wildernes ; for his mercic endureth
for euer.

Which

Which smot great kings; for his
mercie endureth for euer.

And slewe mightie kings; for his
mercie endureth for euer.

As Sihon king of the Amorites;
for his mercie endureth for euer:

And Og the king of Bashan; for
his mercie endureth for euer.

And gaue their lād for an heritage;
for his mercie endureth for euer;

Euen an heritage vnto Israël his ser-
uā; for his mercy endureth for euer.

Which remembred vs in our base
estate; for his mercie endureth for
euer:

And hath saued vs from our eni-
mies; for his mercie endureth for
euer.

Which giueth foode to all flesh;
for his mercie endureth for euer.

Praise ye the Lorde of heauen; for
his mercie endureth for euer.

The fourth lynke.

*A thankesgiuing vnto al-
mightie God for his gracious
creating, gouerning and pre-
seruing of vs, with all the
creatures in the world.*



Y soule, praise thou the
Lorde : O Lorde my
God exceeding great
art thou, thou art clo-
thed with glorie and
honor.

Thou couerest thy selfe with light
as with a garment, and spreadest the
heauens like a curtaine.

Thou laiest the beames of thy
chambers in the waters, and makest
the cloudesthy chariot, and walkest
vpon the wings of the windes.

Thou makest the spirits thy mes-
sengers, and flames of fire thy mini-
sters.

Thou didest laie the earth vpon
hir foundations, so that it shall neuer
mooue.

Thou hidest thy selfe in the deepe
as vnder a garment, when the wa-
ters arise aboue the mountaines.

At thy rebuke they flie; at the voice
of thy thunder they haste awaie.

Then doe the mountaines ascende,
and the valleies depart to the place
wherevnto they are appointed.

Thou hast set them a bound which
they shall not passe; they shall not
returne

returne to couer the earth.

Thou sendest the springs into the valleis, which run betweene the mountaines, 104

That the beastes of the fielde may drinke, and the wilde asses asswage their thirst thereby.

Vpon those hils may the birdes of heauen abide, and yeelde out their voice from betweene the leaues.

Thou waterest the mountaines from aboue, and the earth is filled with the frute of thy workes.

Thou causest grasse to growe for cattel, and herbes for the vse of man.

Thou bringest foorth out of the earth bread to refresh, wine to comfort mans hart, and oile which maketh a cheerefull countenance.

By thy goodnes the trees are sanctified, and the cedres of Libanus which thou hast planted;

That the birdes may make their nestes therein and the Storke dwell in the fir trees.

That the mountaines may serue for goates; and the rockes be a refuge for the conies.

Thou hast appointed the Moone for

for certaine seasons; the Sunne knoweth his going downe.

104 Thou didst make darknes, and it is night, wherein all the beastes of the forest creepe forth.

The Lions roare after their prairie, and seeke their meate at thy handes.

When the Sunne riseth they retire, and couch in their denues.

Then goeth man forth to his worke, and to his labour vntill the euening.

O Lorde, how manifolde are thy works? In wisdome hast thou made them all; the earth is full of thy riches.

So is the sea great and wyde: for therein are thinges creeping innumerable, both small beastes & great.

There go the ships, yea, that Leviathan, whom thou hast made to play therein.

All these waite vpon thee, that thou maiest giue them foode in due season.

Thou giuest it to them and they gather it; thou openest thine hande, and they are filled with good things.

But if thou hide thy face, they are troubled;

troubled; if thou take away their breath they die and returne to their dust.

Againe, if thou sende forth thy spirit, they are refreshed, and thou renewest the face of the earth.

Glory be to the Lord for euer; let the Lorde reioise in his workes.

At whose presence the earth doth quake; when he toucheth the mountaines they smoke againe.

I will sing vnto the Lorde all my life: I will praise my GOD while I liue.

Let my wordes be acceptable vnto him: I will reioise in the Lorde.

Let sinners be consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lorde.

Praise ye the Lorde.

The fift lynke.

*A speciall forme of praising
God to be vsed euerie daie
of the Godlie.*



God, mine hart is ready,
so is my tong: I
will sing & giue praise.
Awake viol & harpe:
I will awake earlie.

That I maie praise thee, O Lorde
among the people, and sing to thee
among the nations.

For thy mercie is great aboue the
heauens, and thy truth vnto the
cloudes.

34 I will alwaies giue thanks vnto the
Lord; his praise shal be in my mouth
continualle.

92 It is a good thing to praise the Lord,
& to sing to thy Name, O most high.

To declare thy louing kindnes in
the morning, and thy truth in the
night.

For thou Lorde hast made me glad
by thy workes, and I doe reioise be-
cause of the workes of thine handes.

139 For thou dost possesse my reins;
thou hast couered me in my mothers
wombe.

I thanke thee, for wonderfully art
I made: meruelous are thy workes,
and that my soule doth knowe.

Thou didst facion me behinde and
before,

before, laieng thine hande vpon me.

Thy knowledge is too wonderfull
for me : it is so high that I can not
attaine vnto it. 139

Thou art my God, and I praise thee; 138
thou art my GOD, and I extoll
thee.

O my God, and King, I will extoll 145
thee, and celebrate thy Name for
euer and euer.

O, I will magnifie thee day by day,
and praise thy Name for euer and
euer.

I will remember the workes of the 77
Lord; full gladlie will I call to minde
thy wonders of olde.

I will speake of all thy workes, and
of thy counsels will I discourse.

I will make thy Name to be remem- 45
bered through all generations; that
the people may praise thee for euer-
more.

I will meditate of the beautie of thy 145
glorious maiestie, & thy wonderous
workes.

I will speake of the power of thy
fearesfull actes, and thy greatnes wil
I commende.

I will sing mercie and iudgement 101
vnto

vnto thee, O Lorde, I will sing.

111 I will praise the Lorde with my whole hart in the assemblie and congregation of the iust.

89 For thou art the glorie of their strength; & by thy fauor our home shall be exalted.

75 We will praise thee, O God, we will praise thee, for thy Name is neere, and we will set forth thy noble actes.

45 Thy throne, O God, is for euer & euer: the scepter of thy kingdome is a scepter of righteousness.

61 So will I alway sing praise vnto thy Name in performing dailie my vows.

119 Seuen times a daie doe I praise thee, because of thy righteous iudgments.

146 I will praise the Lorde during my life: as long as I haue any being, I will sing vnto my God.

145 Generation shall praise thy works vnto generation, and declare thy power.

My mouth shall speake the praise of the Lord, and all flesh shall bleesse his holie Name for euer and euer.

The sixt lynke.

*A thankesgiuing vnto God
for his gracious pardoning
our offences.*



My hart is prepared, O Psal. 57.
God, mine hart is pre-
pared, to sing, and giue
thanks.

Awake my tong, a-
wake viole and harpe, I will awake
carolic,

To praise thee, O Lorde, among
the people, & to sing to thee among
the nations.

For thy mercie is great vnto the
heauens, and thy truth reacheth vn-
to the cloudes.

My soule praise thou the Lorde, 103
and all that is within me praise his
holie Name.

My soule, praise thou the Lorde,
and forget not all his benefits.

Which forgiueth all thine iniqui-
tie, and healeth all thine infirmities.

My voice came to God when I cri- 77
ed; my voice came to God, and he
hearde me.

In

77

In the day of my trouble I sought
the Lorde: my sore ran, and ceased
not in the night: my soule refused
comfort.

I did thinke vpon God, and was tro-
bled; I praied, and my spirit was full
of anguish. *Sélah.*

Thou didst kepe mine eies waking
I was astonied and could not speake.

Then I considered the daies of old,
and the yeres of ancient time.

I called to remembrance my song
in the night; I communed with my
hart, & my spirit searched diligently.

Will the Lorde absent himselfe for-
euer? & wil he shew no more favour?

Is his mercy cleane gone for euer?
doth his promise faile for euermore?

Hath God forgotten to be merci-
full? hath he shut vp his mercies in
displeasure? *Sélah.*

At length I saide:

130

But mercie is with thee, that thou
maiest be feared.

63

For thy louing kindnes is better than
life: therefore my lips shal praise thee.

32

Blessed is he whose wickednes is
forgiuen, & whose sinne is couered.

Blessed is the man, vnto whom

the Lord imputeth not iniquitie, and
in whose spirit there is no guile.

When I helde my tong, my bones 32
consumed, with my dailie crie.

For thine hande was heauie vpon
me daie and night, and my moisture
was turned into the drought of som-
mer. Sélah.

But when I confessed my sinne vn-
to thee, and hid not mine iniquitie,
when I saide to accuse my selfe, I ac-
knowledge my wickednes vnto the
Lorde; thou by and by forgauest the
punishment of my sinne. Sélah.

Therefore let euery one that is god-
lie make his praier vnto thee, in a
time when thou maiest be founde, so
shall not the floode of great waters
come neere him.

Wherefore I will magnifie thee all 63
my life, and lift vp my hande in thy
Name.

My soule is filled, as it were with
marowe and fatnes, my mouth shall
praise thee with ioiefull lips.

In my chamber doe I remember
thee, and in the night watches doe I
call thee into minde.

For thou art mine helper, and vn-
der

Pſalme

The thirde part

der the shadowe of thy wings doe
reioiſe.

63 My ſoule cleaueth vnto thee; &
holde me with thy right hande.

65 Wicked deedes had preuailed
gainſt me, haſteſt not thou, Lord, be
mercifull to our tranſgreſſions.

89 I will ſing the mercies of the Lord
for euer: with my mouth will I de-
clare thy truth from generation to
generation.

40 Wherefore, withdrawe not thy
tender mercie from me, O Lord; let thy
mercies and thy truth alway preſerue
me.

The ſeuenth lynke.

*A thanksgiuing vnto God
for his temporall benefites
conferred vpon vs.*

Pſal. 68.



Raiſed be the Lord,
euen the God of our
ſaluation, which le-
deth vs dailie with be-
nefit. Sélah.

107 Let them confeſſe before the Lord
his louing kindnes, and his wonder-
full works before the ſonnes of men.

For he satisfieth the thirstie soule, 107
and filleth the hungrie soule with
goodnes.

Praise the Lorde, O Ierusalem; 147
praise thy God, O Zion.

For he hath made the bars of thy
gates strong, and hath blessed thy
children within thee.

He setteth peace in thy borders,
and satisfieth thee with the flowre of
wheate.

Sing vnto the Lorde with praise,
sing vpon the harpe vnto our God.

Which couereth the heauens with
cloudes, and prepareth raine for the
earth, and maketh the grasse to grow
vpon the mountaines.

Which giueth to beasts their foode,
and to the yong rauens that crie vn-
to him.

He giueth a portiō to such as feare 111
him; he will euer be mindefull of his
couenant.

Thou Lorde doest saue both man 36
and beast.

Their bellies doest thou fill with 17
thine hid treasure, that with their
children they may be filled, & leaue
the remnants for their children.

Thou

Thou viſiteſt the earth and wa-
reſt it, thou makeſt it verie rich: thy
riuer, O God, is full of water, where
thou prouideſt corne for man, for
is the earth ordained.

Thou waterſt abundantly the
frowes therof; thou canſeſt the raine
to diſcende into the valleies therof;
thou makeſt it ſoft with ſhowers, and
belleſteſt the bud thereof.

Thou crouneſt the yeere with thy
goodnes, and thy ſteps drop fatnes.

They drop vpon the paſtures of the
wildernes: and the hills are compo-
ſed with gladnes.

The paſtures are clad with ſheep,
the valleies alſo are couered with
corne; therefore doe they ſhout for
ioie and ſing.

O God, praiſe is giuen to thee in
Zion, vnto thee are vowes performed.

Thou heareſt the praier; therefore
vnto thee doth all fleſh come.

The eightlynke.

*A thanksgiuing vnto God
for corporall bleſſings.*



He Lorde is my shepe- 23
herde, therefore I shall
not want.

He maketh mee to
rest in greene pastures,
and leadeth me to the still waters.

He refresheth my soule, and lea-
deth me in the gates of righteousnes
for his Name sake.

The Lorde is the portion of mine 16
inheritance and of my cup: thou dost
sustaine my lot.

The lines are fallen vnto mee in
pleasant places; yea, I haue a faire
heritage.

I thanke the Lorde who hath gi-
uen me counsell.

For thou, O God, dost heare my 61
desires; and hast giuen an heritage
vnto such as feare thy Name.

Thou doest prepare a table before 23
me in the sight of mine aduersaries;
thou doest annoint mine head with
oile, and my cup runneth ouer.

Thou knowest my sitting & my ri- 139
sing; thou vnderstandest my thought
a far of.

Let thy kindnes & mercy folow me 23
all the daies of my life, that I may re-

maine in thine House for euermore.

The ninth lynke.

*A generall thankesgiuing
vnto God for deliuerance out
of all troubles.*

Psal. 107.



Raise the Lord, because
he is good ; for his
mercie endureth for
euer.

Let them which haue
bin redeemed of the Lorde , shewe
how he hath deliuered them from
the hande of the oppressor,

And gathered them out of the
landes, from the East, and from the
west, fro the North & from the south.

When they wandered in the desert
and wildernes out of the way, and
founde no citie to dwell in,

Both hungrie, and thirstie , their
soule fainted in them.

Then they cried vnto the Lorde
in their trouble, & he deliuered them
from their distres,

And let them forth by the right
way, that they might go to a citie of
habitation.

8 Let them therfore confesse before the Lorde his louing kindnes, & his wonderfull workes before the sonnes of men. 107

9 For he satisfieth the thirstie soule, and filleth the hungrie soule with goodnes.

10 When they sat in darkenes, and in the shadowe of death, being bounde in miserie and iron,

11 Because they rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When he humbled their hart with heauines, they fell downe and there was no helper,

13 They cried vnto the Lorde in their trouble, and he deliuered them from their distres.

14 He brought them out of darkenes, and out of the shadow of death, and brake their bandes asunder.

15 Let them therfore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasie, and brast the barres of iron asunder.

107

For when like fooles they transgressed, and were afflicted for their finnes:

When their soule abhorred all meate, and they were brought to deathes doore:

They cried vnto the Lord in their trouble, and he deliuered them out of their distres.

He sent his worde & healed them, & deliuered them from their graues.

Let them therfore confesse before the Lorde his louing kindnes, and his wonderfull workes before the sonnes of men.

And let the offer sacrifice of praise, and declare his works with reioicing.

They that go downe to the sea in ships, & occupie by the great waters,

They see the workes of the Lorde, and his wonders in the deepe.

For he commandeth and raiseth the stormie winde, and it listeth vp the waues thereof.

They mount vp to the heauens, & descende to the deepe, so that their soule melteth for trouble.

They are tossed to and fro, and stagger like a drunken man, and all their

their cunning is gone.

18 Then they crie vnto the Lorde in 107
their trouble, and he bringeth them
out of their distres.

19 He turneth the storme to calme,
so that the waues thereof are still.

20 When they are quieted they are
glad, and he bringeth them vnto the
hauen, where they would be.

21 Let them therfore confesse before
the Lorde his louing kindnes, & his
wonderfull workes before the sonnes
of men.

22 And let them exalt him in the
congregation of the people, & pralse
him in the assemblie of the Elders.

23 He turneth the floodes into a wil-
dernes, and the springs of waters in-
to drieness,

24 A fruitfull lande into barrennes
for the wickednes of them which
dwell therein.

25 Againe, he turneth the wildernes
into pooles of water, and the drie
lande into water springs.

26 And there he placeth the hungrie,
and they builde a citie to dwell in,

27 And sowe the fields, & plant vine-
yardes, which bring forth fruitfull
i. 3. increase.

increase.

107 For he bleſſeth them and they mul-
tiplie exceedingly, & he diminifheth
not their cattell.

Againe me are diminifhed, & brought
lowe by oppreſſion, euill, and ſorrow.

He poureth contempt vpon Prin-
ces, and cauſeth them to erre in de-
ſert places out of the waie.

Yet he raiſeth the poore out of mi-
ſerie, and maketh him families like a
flocke of ſheepe.

The righteous ſhal ſee it, & reioiſe,
and all iniquity ſhal ſtop her mouth.

Who ſo is wiſe, let him note theſe
things, that the bleſſings of God may
be had in remembrance.

The tenth lynke.

A thanksgiuing vnto God
for his preſeruing, and deliue-
ring vs from manie troubles,
and miſeries.

Pſal. 118.



Raiſe ye the Lorde, be-
cauſe he is good: for
his mercie endureth
for euer.

Let them which feare
the Lorde now ſaie, That his mercie

endureth for euer.

3 Praise the Lord ye that feare him; 22
magnifie him all the seede of Iaakob,
and feare him all the seede of Israël.

4 For he hath not despised, nor ab-
horred the affliction of the pore: nei-
ther hath he hid his face from him,
but whē he called vnto him, he hard.

8 Praise our God ye people, & make 66
the voice of his praise to be hearde.

9 Which holdeth our soules in life,
and suffereth not our feete to slip.

10 For thou, O God, dost proue vs, thou
triest vs as siluer is tried.

11 Thou bringest vs into the snare, &
laiest a strait chaine vpo our loines.

12 Thou causest men to ride ouer our
heades; we passe through fire and
water, but thou bringest vs into a
welthie place.

1 They haue oftentimes afflicted me 129
fro my youth (may Israël now say.)

2 They haue oftentimes afflicted me
fro my youth, but they coulde not
preuaile against me.

3 They plowed vpon my backe, and
made long furrowes,

4 But the righteous Lorde hath cut
the cordes of the wicked.

129 They which hate Zion, are confounded, and turned backwarde.

They are as the grasse on the house tops, which withereth afore it cometh forth;

Whereof the mower filleth not his hande, neither the glainer his lap,

Neither they which go by, saie,
The blessing of the Lorde be vpon you, or, We blesse you in the Name of the Lorde.

126 The Lorde hath done for vs great things, whereof we reioise.

O Lord, thou hast turned our captiuitie, as the riuers in the South.

They which sowed in teares, reape in ioie.

They which went weeping, and carried pretious seede, returne with ioy, and bring their sheaues.

124 If the Lorde had not bin on our side (may Israël now saie)

If the Lorde had not bin on our side, when men rose vp against vs,

They had then swallowed vs vp quicke, when their wrath was kindled against vs.

Then the waters had drowned vs, and the streame had gone ouer our soule:

soule:

5 Then had the swelling waters gone 124
ouer our soule.

6 Praised be the Lorde, which hath
not giuen vs a praie vnto their teeth,

7 Our soule is escaped, euen as a
birde out of the snare of the foulers:
the snare is broken and we are deli-
uered.

8 Our helpe is in the Name of the
Lord, which hath made heauen and
earth.

9 Wherefore loue ye the Lorde as 31
his Saints; for the Lorde preserueth
the faithfull, and rewardeth abun-
dantly the prowde doer.

10 All ye which trust in the Lorde, be
strong, & he shall establish your hart.

11 Sing vnto the Lorde a newe song, 98
for he hath done marueilous things;
his right hande, and his holy arme
hath gotten him the victorie.

12 The Lorde hath declared his sal-
uation; his righteousnes hath he re-
uealed in the sight of the nations.

13 He hath remembered his mercy &
his truth towarde the house of Israël,
that all the endes of the earth may
see the saluation of our God:

The 11. lynke.

*A thankesgiuing vnto al-
mightie God for ſauing vs
from deſtruction.*

Pſal. 31.



Blessed be the Lorde:
for he hath shewed his
meruelous kindnes to-
wardes me in a strong
citie.

68 Praised be God which woundeth
the head of his enemies, and the hea-
rie pate of him which walketh in his
finnes.

27 For in the time of troble he hid me
in his Tabernacle, in the secret place
of his pauilion did he hide me, & set
me vp vpon a rocke.

40 And put in my mouth a newe song
of praise vnto our God, that manie
might see it and feare, and trust also
in the Lorde.

27 Therefore doe I sacrifice in his ta-
bernacle the sacrifice of thankesgi-
uing; I sing and praise the Lord.

38 The sorowes of the graue had
compassed me about, the snares of
death ouertoke me.

But

But lo, God did assist me, the Lord
doth sustaine my soule.

The sorowes of death compassed
me about, the floodes of wickednes
made me afraide.

But in my trouble I called vpon the
Lorde, and cried vnto my God: then
did he heare my voice out of his
temple, and my crie did come before
him, euen into his eares.

He sent downe aide from aboue
and tooke me; he drew me out of
many waters.

He deliuered me from the violence
of mine enemies, and from those that
hate me.

Which preuented me in the daie
of my calamitie: but the Lorde was
my staie.

He brought me forth also into a
large place; he deliuered me be-
cause he fauored me.

Hee hath deliuered my soule in
peace from the battell, that was a-
gainst me: for many were with me.

I say God did heare me, euen he
which raigneth from euerlasting to
euerlasting, Sélah.

I called vpon the Lord in my trou-
ble,

ble, and the Lorde heard me, and ſet me at large.

40 I waited patientlie for the Lorde, and he inclined vnto me.

He brought me out of the pit, out of the myrie claie : and ſet my feet vpon the rocke, and ordered my goings.

116 Now what ſhall I render vnto the Lord for al his benefits towards me?

I will take vp the cup of ſaluation, and cal vpon the Name of the Lord.

I will paie my vowes vnto the Lord, euē in the preſence of all his people.

109 I will giue thanks vnto the Lorde greatly with my mouth, and praife him among the multitude.

For he doth ſtande at the right hande of the poore, to ſaue him from them which woulde condemne his ſoule.

7 I will praife the Lord according to his righteouſnes; & will ſing praife to the Name of the Lord moſt high.

116 I wil paie my vowes vnto the Lord, euē in the preſence of al his people.

In the courtes of the Lords houſe, euē in the middes of thee O Ieruſalem.

The 12. lynke.

*A thankesgiuing vnto God
for troubles escaped.*



Will praise thee, O Psal.86.
Lord my God, with all
mine hart; yea, I will
glorifie thy Name for
euer.

I will alway praise thee for the 5 2
thinges which thou hast done; I will
hope in thy name, because it is good
before thy Saintes.

My praise shall be of thee in the 2 2
great Congregation: my vowes will
I performe before them which feare
thee.

I will sacrifice freely vnto thee: I 5 4
will praise thy Name, O Lorde, be-
cause it is good.

For he hath deliuered me out of all
trouble, and mine eie hath scene my
desire vpon mine enimies.

For great is thy mercie towarde 8 6
me, and thou hast deliuered my soule
from the lowest graue.

Thou hast maintained my right 9
and my cause; thou art set in thy
throne,

throne, and iudgeſt right.

3 2 Thou art my refuge, and preſerueſt me from trouble; thou compaſſeſt me about with ioiefull deliuerance.

5 6 When I was aſtraide I truſted in thee.

3 1 Though I ſaide in mine haſte, I am caſt out of thy ſight, yet thou hardeſt the voice of my praier, when I cried vnto thee.

1 1 6 Thankes be vnto thee, O Lorde, which haſt broken the bondes of thy ſeruant, thy ſeruant, and ſonne of thine handmaide.

Wherefore, I wil offer to thee a ſacrifice of praiſe, and wil call vpon the Name of the Lorde.

1 8 I will loue thee deereſtie, O Lorde, my ſtrength.

7 1 O God, who is like vnto thee?

Which haſt ſhewed me great troubles and aduerſities, but for all that haſt reuiued me, and returned, thou haſt taken me vp from the depth of the earth.

Thou haſt encreaſed mine honor, and comforted me againe.

Therefore will I praiſe thee for thy faithfulnes, O G O D, vpon inſtrument

ment and viol : vnto thee will I sing
vpon the harpe, O holy one of Israël.

My lips doe reioise when I sing vn-
to thee; so doth my soule which thou
hast deliuered.

71

My tong also shall talke of thy righ-
teousnes daily: for they are confoun-
ded, and brought vnto shame, that
seek mine hurt.

The 13. lynke.

A thankesgiuing vnto God
for victorie obtained.



Will praise thee, O Psal.9.

God, with mine whole
hart, I will speake of al
thy marueilous works.

I will be glad and re-
ioise in thee; I will sing praise to thy
Name, O most High.

For that mine enimies are turned
backe, they are fallen, and perish at
thy presence.

Lorde, thou art my rocke, and my
fortresse, and he which deliuereth
me, my God and my strength; in thee
will I trust, my shielde, the horne also
of my saluation, and my refuge.

18

18 I will call vpon the Lorde, which
is worthie to be praised, so shall I be
safe from mine enimies.

59 O God, thy mercie hath preuen-
ted me; thou hast let me see my de-
fire vpon mine enimies.

34 I sought the Lorde, and he heard
me: yea, he deliuered me out of all
my feare.

18 It is God which giueth me power
to auenge me, and subdueth the peo-
ple vnder me.

He deliuereth me fro mine eni-
mie, and giueth me the vpper hand
ouer them which rose against me, &
saueth me from the cruell man.

It is God which girdeth me with
strength, & maketh my way vpright:

Which maketh my feete like hinds
feete, and setteth me vpon mine high
places:

Which teacheth mine handes to
fight, so that a bowe of brasſe is bro-
ken with mine armes.

Thou giueſt me also the ſhield of
ſaluation, and thy right hande hath
ſtaied me, and thy louing kindnes
hath cauſed me to encrease.

Thou doſt enlarge my ſteps vnder
me,

me, that mine heeles doe not slip.

7 I haue pursued mine enimies, and taken them, and haue not turned againe till they were consumed. 18

8 I haue wounded them, that they cannot rise; they are fallen vnder my feete.

9 For thou hast girded mee with strength to battell; them, which rose vp against me, thou hast subdued vnder me.

10 And thou hast giuen me the necks of mine enimies, that I might destroy them which hate thee.

11 Then I did beate them small as the dust before the winde; I did tread them flat as the claie in the streetes.

12 By thee haue I broken through an host, and by my God I haue leaped ouer a wall.

13 Therefore I will praise thee, O Lorde, among the Nations, and will sing vnto thy Name.

14 Great deliuerances giuest thou vnto thy King, and shewest mercie vnto thine Anointed, euen to Dauid and to his seede for euer.

15 Blessed be the Lord my strength, which teacheth mine hands to fight, and 144

Psalme

The thirde part

and my fingers to battell.

144 He is my goodnes, and my fortres,
my tower, & my deliuerer, my shield,
and in him doe I trust, which subdu-
erh my people vnder me.

18 Let the Lorde liue, and blessed be
my strength, and the God of my sal-
uation be exalted.

The 14. lynke.

A generall thanke/ giuing
vnto God, when the enemies
are foiled and put
to flight.

Psal. 47.



All people clap your
hands, sing loude vnto
God with a ioiful voice.

For the Lord is high
and terrible, a great
King ouer all the earth.

He hath subdued the people vnder
vs, and the nations vnder our feete.

46 God is our hope, and strength, our
helpe in troubles, readie to be founde.

47 God is gone vp with triumph, euen
the Lorde, with the sounde of the
trumpet.

Sing praises to God, sing praises;
sing

sing praises vnto our King, sing praises.

For God is the King of al the earth; 47
sing praises euerie one which hath
vnderstanding.

Let the Saints be ioifull with glorie; 149
let them sing loude vpon their
beds.

Let the high actes of God be in
their mouth, and a two edged sword
in their hands.

To execute vengeance vpon the
Heathen, and corrections among the
people.

To binde their kings in chaines, &
their nobles with fetters of iron.

That they may execute vpon them
the iudgment which is written, This
honor shall be to al his Saints. Praise
ye the Lorde.

Through God we shall doe valiantly: 60
for he doth treade downe our
enimies.

Come, and beholde the workes of 46
the Lorde, what desolations he hath
made in the earth.

He maketh wars to cease vnto the
endes of the worlde: he breaketh the
bowe, and cutteth the speare, & burneth

neth the chariots with fire.

46 Be still, and know that I am God:
I will be exalted among the heathen.

The Lord of hostes is with vs, and
the God of Iaakob is our refuge. Sé-
lah.

76 God is knowen in Iuda, his Name
is great in Israël.

For in Salem is his Tabernacle, &
his dwelling in Zion.

There brake he the arrowes of the
bowe; the shielde, and the sword, and
the battell. Sélah.

Thou art more bright, and puis-
ſant, than the mountaines of prairie.

The stoute harted are spoiled; they
haue slept their sleepe, and all the
men of strength haue not founde
their hands.

At thy rebuke, O God of Iaakob,
both the chariot and horses are cast
a sleepe.

Thou, euen thou art to be feared;
& who shall stande in thy sight when
thou art angrie?

Thou didst cause thy iudgements
to be heard from heauen: therefore
the earth feared and was still,

When thou, O God, arose to iudg-
ment,

ment, to helpe all the meeke of the earth. Sélah.

Surelie the rage of man ſhal turne to thy praiſe: the remnant of the rage ſhalt thou reſtraine. 76

Vowe and performe vnto the Lord your God, all ye which be rounde about him: let them bring preſents vnto him which ought to be feared.

Which cutteth of the ſpirit of princes: terrible is he to the Kings of the earth.

The 15. lynke.

A thankesgiuing vnto God
for health recouered.



Y ſoule, praiſe thou the Lorde, and all that is within me praiſe his holie Name. Pſa. 103

My ſoule, praiſe thou the Lorde, and forget not all his benefites.

Which forgiueth all thine iniquitie, and healeth all thine infirmities.

Which redeemeth thy life from the graue, and crowneth thee with mercie and compaſſion.

Which

Pſalme

103

Which ſatiffieth thy mouth with
good things, and thy youth is renewed
like the Eagles.

66

Come, and harken all ye which
feare God, and I will tell you what he
hath done to my ſoule.

68

God it is which ſaueth vs, and to
the Lorde God belong the iſſues of
blood.

116

He hath inclined his care vnto me,
whē I called vpon him in my danger.

When the ſnares of death compaſſed
me, and the griefes of the graue
caught me, when I found trouble and
ſorowe,

Then I called vpon the Name of
the Lorde, ſaieng, I beſeech thee, O
Lorde, deliuer my ſoule.

The Lord is mercifull and righteous,
& our God is full of compaſſion.

The Lorde preſerueth the ſimple:
I was in miſerie and he ſaued me.

Returne therefore vnto thy reſt, O
my ſoule: for the Lorde hath bin
beneficiall vnto thee,

Because thou haſt deliuered my
ſoule from death, mine eies from
teares, and my feete from falling.

That I may walke vprihtly before
the

the Lorde in the lande of the liuing.

O Lord my God, I cried vnto thee, 30
and thou hast restored me.

O Lord, thou hast brought vp my
soule out of the graue; thou hast re-
uiued me from them which go down
into the pit.

In the multitude of mine inwarde 94
griefes, thy comforts haue reioised
my soule.

Vnto thee, O God, will I bring my 56
vowes, I wil render praises vnto thee.

For thou hast deliuered my soule
from death, and also my secte from
falling, that I may walke before God
in the light of the liuing.

Wherefore vnto thine house doe I 66
come with burnt offerings, to paie
my vowes vnto thee,

With my lips haue I promised, and
my mouth hath spoken in mine af-
fliction.

I will praise thee, for thou hast 118
harde me, & hast bin my deliuerance.

I loue the Lorde because he hath 116
heard my voice, and my praiers.

I laide me downe and slept, and 3
rose vp againe: for the Lorde sustai-
ned me.

Psalme

The thirde part

94

If the Lord had not holpen me, my
soule had ere this remained in silence.

18

It is God which girdeth me with
strength, & maketh my way vpright.

He maketh my feete like hyndes
feete, and setteth me on high.

28

Praised be the Lorde, for he hath
heard the voice of my petitions.

The Lorde is my strength and my
shielde, mine hart trusted in him, &
I was helped; therefore shall mine
hart reioise, and with my song will I
praise him.

The 16. lynke.

*Another thankesgiuing vn-
to almightie God for restoring
vs to our wonted healsh of his
goodnes, and mercie.*

Psal.30.



Ing praises vnto the
Lorde ye his Saints, &
giue thanks before the
remembrance of his
holines.

For he endureth but a while in his
anger; but in his fauor is life; wee-
ping may abide at the euening, but
ioy commeth in the morning.

In

In my prosperitie I saide, I shall neuer be moued.

(For thou Lorde of thy goodnes hadest made my mountaine to stand strong) but thou didst hide thy face, and I was trobled.

Mine hart was hot within me, and while I was musing the fire kindled, and I spake with my tong, saieng, 39

Lorde, let me knowe mine ende, and the measure of my daies, what it is; let me know how long I haue to liue.

Here I cried vnto thee, O Lorde, 30 and praied vnto my Lorde.

What profite is there in my blood, when I go downe to the pit? shall the dust giue thanks vnto thee? or shall it declare thy truth?

Heare, O Lord, & haue mercie vpon me: Lorde, be thou mine helper.

Thou hast turned my mourning into ioy: thou hast losed my sack, and girded me with gladnes.

Therefore shall my tong praise thee, and not cease: O Lord, my God, I will giue thanks vnto thee for euer.

When I saide my foote slideth, thy mercie, O Lorde, staied me. 94

K. i. Blessed

Psalme

94

Blessed is the man whome thou
chastisest, O Lorde, and teacheest in
thy Lawe,

That thou maiest giue him rest fro
the daies of euill, while the pit is dig-
ged for the wicked.

119

I knowe, O Lorde, that thy iudge-
ments are right, and that thou didst
afflict me iustlie.

Comfort me therefore with thy
mercie according to thy promise
made vnto thy seruant.

Before I was afflicted I went astray,
but nowe I will keepe thy worde.

It is good for me that I haue bin
afflicted, that I may learne thy sta-
tures.

The 17. lynke.

*An exhortation to the god-
lie that they praise God.*

Psal. 33.



Eioise in the Lorde, O
ye righteous; for it be-
cometh vpright men to
be thankefull.

Praise the Lord with
harpe; sing vnto him with viol and
instrument of ten strings.

Sing

Sing vnto him a newe song; sing 33
cheerefully with a loude voice.

Sing vnto the Lorde with praise, 147
sing vpon the harpe vnto our God.

For his louing kindnes is great to- 117
warde vs, and the truth of the Lorde
endureth for euer.

My soule reioiseth in the Lorde: 34
heare this, O ye humble and be glad.

Praise the Lord with me, and let vs
magnifie his Name together.

Praise the Lord, and call vpon his 105
Name, declare his workes among
the people.

Sing vnto him, sing praise vnto him,
and talke of his wonderous workes.

Reioise in his holie Name: let the
hart of them which seeke the Lorde
reioise.

Seeke the Lorde and his strength,
seeke his face continually.

Remember his marueilous works
that he hath done, his wonders, and
the iudgements of his mouth.

Sing vnto the Lorde a newe song: 149
let his praise be heard in the congre-
gation of Saints.

Let Israël reioise in him that made
him, and let the children of Zion re-

ioise in their king.

149 Let them praise his Name with the
flute: let them sing praises vnto him
with the timbrell and harpe,

For the Lorde hath pleasure in his
people; he will make the mecke glo-
rious by deliuerance.

Let the Saints be ioiesfull with glo-
rie, let them sing loude vpon their
beds.

Let the high Actes of God be in
their mouth.

135 Praise the Name of the Lorde; ye
seruants of the Lorde praise him.

Ye that stande in the House of the
Lorde, and in the courtes of our god,

Praise ye the Lorde: For the Lord
is good. Sing praises vnto his Name,
for it is a comelie thing.

For the Lorde hath chosen Iaakob
to himselfe, and Israël for his chiefe
treasure.

For I know that the Lord is great,
and that our Lord is aboue al Gods.

65 He stablisheth the mountaines by
his power, and is girded about with
strength.

He appeaseth the noise of the seas,
and the noise of the waues thereof,
and

and the tumults of the people.

7 He is the Lord our God: his iudg- 105
ments are through all the earth.

8 He hath alway remembred his co-
uenant and promise, that he made to
a thousande generations.

9 Euen that which he made with
Abraham, and his oth vnto Isaac :

10 And since hath confirmed it to Iaa-
kob for a lawe, and to Israëℓ for an
eueralasting couenant.

5 Come, and beholde the workes of 66
God: he is terrible in his doing, to-
warde the sonnes of men.

7 The workes of his hands are truth 111
and iudgement; all his statutes are
true.

8 They are stablished for euer and
euer, and are done in truth & equity.

9 He sent redemption vnto his peo-
ple; he hath commanded his coue-
nant for euer: holie and fearefull is
his Name.

5 Who is like vnto the Lorde our 113
GOD which hath his dwelling on
high?

1 Praise ye the Lorde because he is 106
good; for his mercie endureth for
euer.

106 Who can expresse the noble actes
of the Lord, or shew forth his praise?

48 For this God is our God for euer &
euer; he shal be our guide vnto the
death.

50 Our God shall come and shall not
keepe silence: a fire shal deuour be-
fore him, and a mightie tempest shall
be moued rounde about him.

118 Open ye vnto me the gates of righ-
teousnes, that I may go into them,
and praise the Lorde,

This is the gate of the Lorde, the
righteous shall enter into it.

This is the day which the Lorde
hath made, let vs reioise and be glad
in it.

The voice of ioy and deliuerance
shall be in the tabernacles of the
righteous, saieng, The right hand of
the Lorde hath done valiantly.

The right hande of the Lorde is
exalted: the right hand of the Lord
hath done valiantly.

81 Sing ioiefully vnto God our strength,
sing loude vnto the God of Iaakob.

Take the song and bring forth the
timbrel, the plesant harp, & the viol.

150 Praise the Lord in his Sanctuarie;
praise

praise him in the firmament of his power.

2 Praise him in his mightie actes; 150
praise him according to his excellent greatnes.

3 Praise him in the sounde of the trumpet; praise him vpon the viol and the harpe.

4 Praise him with timbrell and flute; praise him with virginals & organs.

5 Praise him with sounding cimbals; praise him with high sounding cimbals.


1 Praise, O ye seruants of the Lord, 113
praise the Name of the Lorde.

2 Blessed be the Name of the Lord, from hence forth and for euer.

The 18. lynke,

An exhortation both to

Princes and people, that
they praise God.

1 iue vnto the Lorde, O Psal. 29.
ye Princes, giue vnto
the Lorde glorie and
strength.

2 Giue vnto the Lord
glorie due vnto his Name: worship
k. 4. the

the Lord in the glorious Sanctuarie.

68 Ascribe the power vnto the God of
Israël, whose maiestie and power
reacheth vnto the cloudes.

66 Reioise in God all ye inhabitants
of the earth.

Sing forth the glorie of his Name,
make his praise glorious.

Saie vnto God, How terrible art
thou in thy workes ? through the
greatnes of thy power shall thine
enemies be in subiection vnto thee.

68 Sing vnto God, O ye kingdoms
of the earth : sing praise vnto the
Lorde, (Sélah)

To him which hath rid vpon the
most high heauens from the begin-
ning : beholde he will sende out by
his voice a mightie sounde.

29 The voice of the Lord is vpon the
waters ; the God of glorie maketh it
to thunder ; the Lorde is vpon the
great waters.

The voice of the Lord is mightie ;
the voice of the Lorde is glorious.

The voice of the Lorde breaketh
the cedres : yea the Lorde breaketh
the cedres of Libanon.

He maketh them also to lep like a
calf:

calfe: Libanon also and Shirion like
ayong vnicorne.

The voice of the Lorde deuideth 29
the flames of fire.

The voice of the Lord maketh the
wildernes to tremble: the Lord ma-
keth the wildernes of Kadesh to
tremble.

The voice of the Lord maketh the
hindes to calue, and discouereth the
forests: therefore in his temple doth
euerie man speake of his glorie.

The Lorde sitteth vpon the flood,
and the Lord doth remaine King for
euer.

The Lord reigneth, let the people 9.9
tremble: he sitteth betweene the
Cherubins, let the earth be moued.

He gathereth the waters of the sea 3.3
together as vpon an heape, and lai-
eth vp the depths in his treasures.

Let all the earth feare the Lorde:
let all them which dwel in the world,
feare him.

For he spake, and it was done: he
commanded, and it stood.

Whatsoever pleased the Lorde, 135
that did he in heauen and in earth,
in the sea, and in all the depthes.

Psalme

The thirde part

135

He bringeth vp the cloudes from
the endes of the earth, and maketh
the lightnings with the raine; hee
draweth forth the winde out of his
treasures.

93

The floodes lift vp themselues, O
Lord; the floods haue lifted vp their
voice: the floodes lift vp their waues.

The waues of the sea are merue-
lous through the noise of many wa-
ters, yet the Lorde on high is more
mightie.

106

Blessed be the Lord God of Israel
for euer and euer, and let al the peo-
ple say, Amen.

The 19. lynke,

*An exhortation to the Gen-
tills that they praise God.*

Psal. 117.



All nations, praise ye
the Lorde; all ye peo-
ple, praise him,

113

From the rising of
the sunne vnto the go-
ing downe of the same.

The Lorde is high aboue all na-
tions, & his glorie aboue the heauens.

99

Exalt the Lorde our God, and fall
before

before his footestole for he is holie.

Exalt the Lorde our God, and fall 99
downe before his holie mountaine:
for the Lorde our God is holie.

Sing ye loude vnto the Lorde all 100
the earth.

Serue the Lorde with gladnes, and
come before him with ioiefulnes.

Knowe ye that euen the Lorde is
God; he hath made vs and not we
our selues; we are his people, & the
sheepe of his pasture.

Enter into his gates with praise, &
into his courts with reioising: praise
him, and blesse his Name.

For the Lorde is good: his mercie
is euermlasting, and his truth is from
generation to generation.

Praise ye the Lorde, for it is good 147
to sing vnto our God; for it is a plea-
sant thing, and praise is comelic.

Sing vnto the Lorde a newe song; 96
sing vnto the Lorde, all the earth.

Sing vnto the Lord, and praise his
Name: declare his saluation from
daie to daie.

Declare his glorie among the na-
tions, and his wonders among all
people.

For

Psalme

96

For the Lorde is great and much
to be praised, he is to be feared aboue
all Gods.

For all the Gods of the people are
idols; but the Lorde made the hea-
uens.

Strength and glorie are before
him: power and beautie are in his
Sanctuarie.

Giue vnto the Lorde, ye families
of the Lord: giue vnto the Lord glo-
rie and power.

Giue vnto the Lorde the glorie of
his Name: bring an offering and en-
ter into his courtes.

Worship the Lorde with an holie
pompe: tremble before him all the
earth.

Saie among the nations, The Lord
reigneth; which made the worlde
that it can not moue; the Lord which
iudgeth the people with equitie.

Let the heauens reioise, and let the
earth be glad, let the sea roare, and
all that therein is.

Let the felde be ioiefull, and all
that is in it; let the trees of the wood
reioise

Before the Lorde.

Open

Open your gates, ye princes, and be
ye lift vp ye euerlasting doores, that
the King of glorie may come in. 24

Who is the King of glorie? The
Lorde, strong and mightie, euen the
Lorde mightie in battell.

Open your gates, ye princes, and
lift vp your selues ye euerlasting
doores, that the King of glorie may
come in.

Who is the King of glory? the Lord
of hostes, he is the King of glorie. Sé-
lah.

The Lorde reigneth, let the earth
reioise: let the multitude of the illes
be glad. 97

The Lorde is great in Zion, and he
is high aboue all the people. 99

God reigneth ouer the heathen:
God sitteth vpon his holie throne. 47

The princes of the people are ga-
thered vnto the people of the God
of Abraham; for the shieldes of the
worlde belong to God; he is greatlie
to be exalted.

All the kings of the earth shall
praise thee, O Lorde: for they haue
heard the words of thy mouth. 138

And they shall sing of the waies of
the

Psalme

The thirde part

the Lorde, because the glorie of the Lorde is great.

72 Blessed be the Lord God, euen the God of Israëll, which alone doth wonderful things:

And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. Amen, euen Amen.

The 20. lynke,
An exhortation to all men
that they praise God.

Psal. 95.



Come, let vs reioise in the Lorde; let vs sing aloude vnto the rocke of our saluation.

Let vs come before his face with praise: let vs sing loude vnto him with psalmes.

Come, let vs worship & fall downe, and kneele before the Lord our maker.

For he is our God, and we are the people of his pasture, and the sheepe of his hande.

145 Great is the Lorde, and most worthy to be praised, and his greatnes is incom-

incomprehensible.

1 For who is God besides the Lord? 18

and who is mightie saue our God?

3 For the Lorde is a great God, and 95

a great king aboue all Gods.

4 In his hands are all the deepe places of the earth, and the height of the mountaines are his.

5 The sea is his, for he made it; and his hande prepared the drie lande.

1 The heauens declare the glory of 19
god, and the firmament sheweth the worke of his hands.

19 The Lorde hath prepared his 103
throne in heauen, and his kingdome ruleth ouer all.

1 The earth is the Lords, and all that 24
therein is; the worlde and all which dwell therein.

2 For he hath founded it vpon the sea, & established it vpon the floods.

15 He sendeth foorth his commande- 147
ment vpon earth, and his worde runneth verie swiftlie.

16 He giueth snow like wool, and scattereth the hoare frostes like ashes.

17 He casteth forth his ice like morsels: who can abide the colde therof?

18 Againe, he sendeth his worde and melteth

melteth them: he cauſeth his winde
to blowe, and the waters flowe.

147 He healeth thoſe which are broken
in hart, and bindeth vp their ſores.

He counteth the number of the
ſtars, and calleth them all by their
names.

Great is our God, and great is his
power, yea, his wiſedome is infinite.

68 Thy charers, O God, are twentie
thouſande thouſande of Angels, and
thou Lord art among them as in the
Sanctuare of Sinai.

97 Cloudes and darknes are round a-
bout him: righteouſnes & iudgment
are the foundation of his throne.

Fire goeth before him, to burne vp
his enimies rounde about.

His lightnings giue light vnto the
worlde, the earth ſeeth it & is afraid.

The mountaines melt like waxe at
the preſence of the Lorde, at the
preſence of the Lorde of the whole
earth.

114 When Iſraël went out of Egypt, &
the houſe of Iaakob from the barba-
rous people,

Iudah was his ſanctification, and
Iſraël his dominion.

The sea sawe it and fled ; Iordan 114
was turned backe.

The mountaines leaped like rams,
and the hils as lambes.

What aileth thee, O sea, that thou
fleddest ? O Iordan, why wast thou
turned backe ?

Ye mountaines, why leaped ye
like rams, and ye hils as lambes ?

At the presence of the Lord thou
tremblest, O earth, at the presence of
the God of Iacob,

Which turneth the rocke into wa-
terpooles, and the flint into a foun-
taine of water.

The workes of the Lord are great, 111
and ought to be sought out of all
which loue him.

His work is beautifull & glorious, &
his righteousnes endureth for euer.

He hath made his wonderfull
workes to be had in remembrance :
the Lord is merciful and full of com-
passion.

Thy mercie, O Lorde, reacheth 36
vnto the heauens ; and thy faithful-
nes vnto the cloudes.

Thy righteousnes is like the mighty
mountaines : thy iudgments are like

a great deepe; thou Lorde dost saue
both man and beast.

135 Thy Name, O Lorde, endureth for
euer; O Lorde, thy remembrance is
from generation to generation.

For the Lorde doth reuenge his
people, and is pacified towarde his
seruants.

97 The heauens declare his righteous-
nes, and all the people see his glorie.

41 Blessed be the Lord God of Israel
worlde without ende. Amen, Amen,

The 21. lynke.

*An exhortation to all crea-
tures that they praise God.*

Pfal. 98.



LI the earth sing yee
loude vnto the Lorde;
crie out & reioise, and
sing praises.

Sing praise to the
Lord vpon the harpe, euen vpon the
harpe with a singing voice.

With shaumes and sound of trum-
pets sing loude before the Lorde the
King.

Let the sea roare, and all that ther-
in is, the world, and they which dwell
therein.

therein.

Let the floodes clap their handes, 98

& let the mountaines reioise together.

Let heauen and earth praise him; 69

the seas & al which moueth in them.

Praise the Lorde, ye his angels, 103

which excell in power, that doe his
commaundements in obeieing the
voice of his worde.

Praise the Lorde, all ye his hostes,
ye his seruants that doe his pleasure.

Praise ye the Lorde from the hea- 148
ue; praise ye him in the high places.

Praise ye him all ye his Angels;
praise ye him, all his armie.

Praise ye him Sunne and Moone,
praise ye him all bright stars.

Praise ye him heauens of heauens,
& waters which be aboue the heauens

Let them praise the Name of the
Lorde, for he commanded, and they
were created.

And he established them for euer
& euer; he hath made an ordinance,
which shall not passe.

Praise ye the Lord from the earth
ye dragons, and all depthes:

Fire, and haile, snow, and vapors,
stormie winde, which execute his
worde.

worde.

148

Mountaines and all hils, fruitfull
trees and all ceders :

Beastes, and all cattell, creeping
things and fethered foules :

Kings of the earth and all people,
princes and all iudges of the worlde:

Yong men and maidens; also olde
men and children:

Let them praise the Name of the
Lorde: for his name onelie is to be
exalted, & his praise aboue the earth
and the heauens.

For he hath exalted his people,
which is a praise for all his Saintes,
euen for the children of Israël, a peo-
ple which is neere him. Praise ye the
Lorde.

103

Praise the Lorde, all ye his works,
in all places of his dominion: my
soule, praise thou the Lorde.

150

Let euery thing that hath breath
praise the Lorde. Praise ye the Lord.

The 22. lynke,
A forme of praising God,
together with a description
of his maiestie and
power.



Lorde our Lorde, how
excellent is thy Name
in al the world? which
hast set thy glorie a-
bouc the heauens.

8

O Lorde my God thy wonderfull
workes are so many, that none can
count in order to thee thy thoughts
towards vs: I woulde declare, and
speake of them, but they are mo than
I am able to expresse.

40

When I beholde thine heauens,
euen the workes of thy fingers; the
moone and stars which thou hast
ordained.

8

O Lorde, how glorious are thy
works? thy thoughts are very depe.

92

An vnwise man knoweth it not, and
a foole doth not vnderstande this.

Lorde thou hast bin our habitation
from generation to generation.

90

Before the mountaines were made,
and before thou hadest formed the
earth, & the world, euen from euerla-
sting to euerlasting thou art our God.

The Lord reigneth, and is clothed
with maiestie; the Lorde is clothed,
and girded with power; the worlde
also shall be established, that it can

93

not

not be moued.

93 Thy throne is established of olde,
thou art from euerlasting.

102 Thou hast aforetime laied the
foundation of the earth, & the hea-
uens are the worke of thine hands.

They shall perish, but thou shalt
endure; euen they al shall waxe olde
as doth a garment; as a vesture shalt
thou change them, and they shall be
changed.

But thou art the same, & thy yeres
shall not faile.

90 For a thousande yeres in thy sight
are as yester day when it is past, and
as a watch in the night.

86 Among the Gods there is none
like thee, O Lord, and there is none
which can doe the like workes.

All nations whom thou hast made,
shall come and worship before thee,
O Lord, and shall glorifie thy Name.

For thou art great and doest won-
derous things: thou art God alone.

74 O God, thou art my king of olde,
working the saluation in the mids of
the earth.

Thou partest the sea by thy power;
thou breakest the heades of the dra-
gons

gons in the waters.

Thou breakest the head of Leuiathan in pieces, and giuest him to be meate for the people in wildernes. 74

Thou breakest vp the fountaine and riuer; thou dricst vp mightie riuers.

The day is thine, and the night is thine, thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth; thou hast made somer and winter.

Who is so great a God, as our God? 77

Thou art the God which doest wonders, thou declarest thy power among the people.

Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob, and Ioseph. Sélah.

The waters, O God, know thee; the waters know thee, and are afraide; yea the depthes tremble.

The cloudes poure out water, the heauens giue a sounde, yea thine arrowes go abroad.

The voice of thy thunder is round about, the lightnings lighten the world, the earth trembleth, and doth shake.

shake.

77 Thy way is in the sea, & thy pathes
in the great waters, & thy footesteps
are not known.

65 They which dwell in the vttermost
partes of the earth, are afraide of thy
signes. Thou makest the East & West
to reioise.

89 O Lorde, the heauens doe praise
thy wonderous workes; and the con-
gregation of thy Saints extoll thy
truth.

For who is equall to the Lorde in
heauen? and who is like the Lorde
among the sonnes of the Gods?

God is verie terrible in the assem-
blie of the Saints, and to be reueren-
ced aboue all, that are about him.

O Lorde God of hosts, who is like
vnto thee, which art a mightie Lord,
and thy truth is about thee?

Thou rulest the raging of the sea;
when the waues thereof arise, thou
stillest them.

Thou beatest downe the proude
with wounds; thou scatterest thine
enimies with thy mightie arme.

The heauens are thine, the earth
also is thine; thou hast laid the foun-
dation

dation of the worlde, and all that therein is.

12 Thou hast created the North, & 89
the South, Tabor and Hermon doe
reioice in thy Name.

13 Thou hast a mightie arme; strong
is thine hande, and high is thy
right hande.

14 Righteousnes and equitie are
the stablishment of thy throne:
mercie and truth go before thy
face.

89 O Lord, thy worde endureth for 119
euer in heauen.

90 Thy truth is from generation to
generation: thou hast laide the
foundation of the earth, and it abideth.

91 They continue to this daie by
thine ordinances: for all are thy
seruants.

10 All thy workes praise thee, O 145
Lorde, and thy Saintes bleesse thee.

11 They declare the glorie of thy
kingdome, and speake of thy po-
wer.

12 To cause thy power to be knowne
to the sonnes of men, and the glo-
rious renowme of thy kingdome.

Psalme

The thirde part

viii

145

Thy kingdome is an euerlasting
kingdome, and thy dominion en-
dureth through all ages.

66

Let all the worlde worship thee, 4
and sing to thee, euen sing to thy
Name. Sclah.

Glorie be to the father, and
to the Sonne, and to the
holie Ghost; as it
was in the be-
ginning,
is now, and euer shall be
worlde without
ende, A-
men.



Psal. 150, 6.

*Let euerie thing that hath breath praise
the Lorde.*



The Pearles of King
Salomon,
Garnishing most gloriouſſie
the Commandements of God;
precious for the ſetting
out of the minde, and in-
ward man,



Prou. 3, 15.
Wiſedome is more precious
than pearles.

Prou. 8, 11.
Wiſedome is better than
precious ſtones.



The first part of King *Salomons pearles.*

The first Thred.

*Exhortations vnto the studie
of wisedome, and worde
of God.*

Chapter.
Prou.9.



Wisedome hath built
hir an house, and
hewen hir out seuen
pillers.

She hath killed hir
victuals, drawen hir
wine, and prepared hir table.

She hath sent forth hir maidens, and
crieth vpon the highest places of the
citie, saieng,

Who so is simple, let him come he-
ther; and to him that is destitute of
wisedome, she saith,

Come, and eate of my meate, and
drink of the wine that I haue drawen.

Forsake your way ye foolish, and ye
shal liue: and walke in the way of vn-
derstanding.

Get wisedome, get vnderstanding;
forget not, neither decline from the

l. 3. wordes

wordes of my mouth.

Prou.4. Forsake hir not, and she shal keepe thee; loue hir, and she shal exalt thee.

Wisedome is the beginning. Get wisedome therefore: and aboue al thy possession get vnderstanding.

Exalt hir, and she shal exalt thee; she shal bring thee to honor, if thou imbrace hir.

She shal giue thee a comely ornament vnto thine head, yea, she shal giue thee a crowne of glorie.

2 When wisedome entereth into thine hart, & knowledge deliteth thy soule,

Then shal counsell preserue thee, and vnderstanding shal keepe thee,

And deliuer thee from the euil way, and from the man that speaketh frowarde things,

And from them that leaue the waies of righteousnes, to walke in the waies of darknes:

Which reioice in euil dooing, and delite in the frowardnes of the wicked,

Whose waies are crooked, and they are leude in their pathes.

And it shal deliuer thee from the strange woman, euen from the stran-

ger which flattereth with hir wordes :

7 Which forsaketh the guide of hir Prou.2.
youth, and forgetteth the couenant of
hir God.

7 Incline thine eare, and heare the 2 2
wordes of the wise, and applie thine
hart vnto my knowledge.

8 For it shal be pleasant if thou keepe
them in thy bellie, and if they be di-
rected together in thy lips.

9 That thy confidence may be in the
Lorde : therefore take thou heede.

My sonne, keepe my wordes, and 7
hide my commandements with thee.

Keepe my commandementes, and
thou shalt liue, and mine instruction
as the apple of thine eies.

Bind them vpon thy fingers, and
write them vpon the table of thine
hart.

Say vnto wisdom, Thou art my
sister, and cal vnderstanding thy kins-
woman.

That they may keepe thee from the
strange woman, euen from the stran-
ger that is smooth in hir wordes.

My sonne, if thou wilt receiue my 2
wordes, & hide my commandements
within thee,

Chapter.

4
The first part

Prou.2.

And cause thine eares to harken vnto wisdome, and incline thine hart to vnderstanding,

Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euerie good path.

The second thred.

*The praise, and profite of
wisdome.*

Prou.3.



Blessed is the man that findeth wisdome, and the man that getteth vnderstanding.

For the marchandise thereof is better than the marchandise of siluer, and the gaine thereof is better than golde.

It is more precious than pearles: and all thinges that thou canst desire, are not to be compared vnto hir.

Length of daies is in hir right hand, in hir left hand riches and glorie.

Hir waies are waies of pleasure, and al hir pathes prosperitie.

She is a tree of life to them which laie hold on hir, and blessed is he that retaineth hir.

Hov

How much better is it to get wisdom, than golde? and to get vnderstanding, is more to be desired than filuer. Pro.16.

There is golde, and a multitude of precious stones: but the lips of knowledge are as a precious iewel. 20

Through wisdom is an house builded, and with vnderstanding it is established: 23

And by knowledge the chambers shall be filled with al precious, and pleasant riches.

Wisdom shall strengthen the wise man more than ten mightie Princes that are in the citie. Eccles.7.

Who is as the wise man? and who knoweth th'interpretation of a thing? the wisdom of a man doth make his face to shine: and the strength of his face shall be changed. 8

I haue also seene this wisdom vnder the sunne, and it is great vnto me. 9

A little citie and few men in it, and a great king came against it, and compassed it about, and builded a fortres against it.

And there was founde therein a poore and wise man, and he deliuered
l. 5. the

Chapter.

The first part

the citie by his wisedome : but none remembred this poore man.

Eccles.9. Then said I, better is wisedome than strength.

Better is wisedome than weapons of war.

Pro.29. Scorneful men bring a citie into a snare: but wise men turne away wrath.

Eccle.10. If the iron be blunt, & one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisedome.

Blessed art thou, O Land, when thy King is the sonne of Nobles.

Prou.13 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 The waie of life is on hie to the prudent, to auoide from hel beneath.

16 Vnderstanding is as a wellspring of life to them that haue it.

He that is wise in his busines shal finde good: and he that trusteth in the Lorde, he is blessed.

17 A discretè seruant shal haue the rule ouer a leude sonne, & he shal diuide the heritage amōg the brethren.

19 He that possesseth vnderstanding, loueth his owne soule; and keepeth

wise.

wisedome to finde goodnes.

22 A wise man goeth vp into the citie Pro. 21.
of the mightie, and casteth downe the
strength of the confidence thereof.

23 My sonne, if thine hart be wise, mine 23
hart shal reioice, and I also.

24 The father of the righteous shal
greatly reioice, and he that begetteth
a wise childe, shal haue ioie of him.

25 Thy father and thy mother shal be
glad, & she that bare thee shal reioice.

26 A man that loueth wisdom reioi- 29
ceth his father.

27 My sonne, be wise, and reioice mine 27
hart.

28 Better is a poore and wise childe, Eccles. 4.
than an olde and foolish King, which
wil no more be admonished.

29 Surely to a man that is good in his 2
sight, God giueth wisdom, & know-
ledge, and ioie; but to the wicked he
giueth paine, to gather, & to heape, to
giue to him that is good before God.

30 I turned to behold wisdom, mad-
nes, and follie.

31 Then I saw that there is more pro-
fite in wisdom, than in follie: as the
light is more excellent than darknes.

32 For the wise mans eyes are in his
head:

head: but the sole walketh in darknes.
Prou.3. My sonne, let not these thinges depart from thine eies, but obserue wisdom and counsel.

So they shal be life to thy soule, and grace vnto thy necke.

Then shalt thou walke safely by the waie, and thy foote shal not stumble.

If thou sleepest, thou shalt not be afraide, and when thou sleepest thy sleepe shal be sweete.

Thou shalt not feare for any dauidaine feare: neither for the destruction of the wicked when it commeth.

For the Lord shal be for thine assistance, and shal preserue thy foote from taking.

Eccles.8. He that keepeth the commandment, shal knowe none euil thing, and the hart of the wise shal know the time and iudgement.

7 Wisedome is good with an inheritance, and excellent to them that see the sunne.

For man shal rest in the shadowe of wisdom, and in the shadowe of siluer: but the excellencie of the knowledge of wisdom, giueth life to the possessors thereof.

The thirde thred.

*Christ calleth vs vnto know-
ledge, and commendeth wise-
dome vnto vs.*



Oth not wisdom cry ? Prou. 8.
and vnderstanding vt-
ter hir voice ?

She standeth in the
top of the hie places by
the waie in the place of the pathes.

She crieth besides the gates before
the citie at the entrie of the dores.

O men, I cal vnto you, and vter my
voice to the children of men.

O ye foolish, vnderstand wisdom,
and ye, O fooles be wise in earth.

Giue eare, for I wil speake of excel-
lent thinges, and the opening of my
lips shal teach things that be right.

For my mouth shal speake the truth,
and my lips abhor wickednes.

Al the wordes of my mouth are
righteous: there is no lewdnes, or fro-
wardnes in them.

They are plaine to him that wil vn-
derstande, and streight to them that
woulde finde knowledge.

Receiue

Chapter.

The first part

Prou. 8. Receiue mine instruction & not sil-
uer, & knowledg rather thā fine gold.

For wisedomē is better than preci-
ous stones: and al pleasures are not
to be compared vnto hir.

I wisedomē dwel with prudence, &
I finde forth knowledge and counsels.

The feare of the Lorde is to hate
euil, as pride, and arrogancie, and the
euil waie: and a mouth that speaketh
leude things, doe I hate.

With me is counsel and wisedomē,
am vnderstanding, & I haue strength.

By mee Kings raigne, and Princes
decree iustice.

By me Princes rule, and the nobles,
and al the iudges of the earth.

I loue them that loue me; and they
that seeke me earlie, shal finde me.

Riches & honor are with me, euen
durable riches and righteousnes.

My fruite is better than gold, euen
than fine gold, and my reuenues bet-
ter than fine siluer.

I cause to walke in the way of right-
eousnes, and in the middes of the
pathes of iudgement,

That I may cause them that loue me
to inherit substance, and I wil fill their

treasures.

22 The Lord hath possessed me in the Prou. 8.
beginning of his waie : I was before
his workes of olde.

23 I was set from euerlasting, from the
beginning, and before the earth, &c.

24 Therefore nowe harken, O Chil-
dren, vnto me : for blessed are they
that keepe my waies.

25 Heare instruction, and be wise, and
refuse it not : blessed is the man that
heareth me, watching dailie at my
gates, and giuing attendance at the
postes of my doores.

26 For he that findeth me, findeth life,
and shal obtaine fauor of the Lord.

27 But he that sinneth against me, hur-
teth his owne soule : and al they that
hate me loue death.

The fourth thred.

*The punishment of those which
refuse to know the wil, and wise-
dome of God:*



Vdgements are prepa- Pro. 19.
red for the scornors,
and stripes for the back
of fooles.

A man that wandereth 21

reth out of the waie of wisedome, shal
 remaine in the congregation of the
 dead.

Prou. 1. Wisedome crieth without, she vttereth
 reth hir voice in the streetes.

She calleth in the hie streete among
 the prease in the entrie of the gates, &
 vttereth hir words in the citie, saieng,

O ye foolish, how long wil ye loue
 foolishnes? and the scornful take their
 pleasure in scorning, and the fooles
 hate knowledge?

Because I haue called, and ye refused;
 I haue stretched out mine hand,
 and none woulde regarde.

But ye haue despised al my counsel,
 and woulde none of my correction,

I wil also laugh at your destruction,
 and mock when your feare commeth.

When your feare commeth like so-
 daine desolation, and your destruction
 shal come, like a whirle winde: when
 affliction and anguish shal come vpon
 you,

Then shal they cal vpon me, but I
 wil not answere: they shal seeke mee
 carelie, but they shal not finde me,

Because they hated knowledge, and
 did not chuse the feare of the Lorde.

They

They woulde none of my counsel, Prou. i.
but despised al my correction.

Therefore shal they eate the fruite
of their owne waies, and be filled with
their owne deuises.

For ease slaieth the foolish, and the
prosperitie of fooles destroyeth them.

But he that obeieth me, shal dwel
safely, and be quiet from feare of euil.

A foolish woman is troublesome: she
is ignorant, and knoweth nothing. 9

But she sitteth at the doore of hir
house on a seate in the hie places of
the citie,

To cal them that passe by the waie,
that go right on their waie, saying,

Who so is simple, let him come he-
ther; and to him that is destitute of
vnderstanding, she saith also,

Stollen waters are sweete, and hid
bread is pleasant.

But he knoweth not, that the dead
are there, and that hir ghestes are in
the depth of hel.

The wise shal inherite glorie; but
foles dishonor, though they be exalted. 3

He that troubleth his owne house,
shal inherite the winde, and the foole
shal be seruant to the wise in hart. 11

In

Chapter.

The first part

Pro. 10.

In the lips of him that hath vnder-
standing wisdom is founde : and a
rod shal be for the backe of him that
is destitute of wisdom.

The lips of the righteous doe feede
many : but fooles shal die for want of
wisdom.

26

Vnto the horse belongeth a whip,
to the asse a bridle, and a rod to the
fooles backe.

*Looke the seconde and fift threds, in
the seconde part.*

The fift thred.

*How wisdom, or the know-
ledge of God, and of his worde
may be attained.*

Prou.2.



Y sonne, if thou wilt re-
ceiue my wordes, and
hide my commaunde-
ments within thee,

And cause thine eares
to harken vnto wisdom, and incline
thine hart to vnderstanding,

(For if thou callest after know-
ledge, and criest after vnderstanding:
if thou seekest hir as siluer, and scar-
chest for hir as treasures,

Then

Then shalt thou vnderstande the feare of the Lord, and finde the knowledge of God.

For the Lord giueth wisedome, out of his mouth cometh knowledge and vnderstanding)

Then shalt thou vnderstande righteousness, and iudgement, and equitie, and euerie good path.

A scorner seeketh wisedome, and findeth it not: but knowledge is easie to him that wil vnderstande. 14

I loue them, that loue me; and they that seeke me earelie shal finde me. 8

*More hereof in the exhortations
vnto docilitie, thred. 54.*

The sixt thred.

Of wisedome, and the properties of wise men.



Thou my sonne, heare Pro. 23.
and be wise, and guide
thine hart in the waie.

My sonne eate honie 24
for it is good, & the honey
combe for it is sweet in thy mouth.

So shal the knowledge of wisedome
be vnto thy soule, if thou finde it, and
there

Chapter.

The first part

there shal be an ende, and thine hope
shal not be cut of.

Pro. 30. These be foure smal thinges in the
earth, yet they are wise, and ful of wis-
dome :

The pismires a people not strong,
yet prepare they their meat in somer :

The conies a people not mightie,
yet make they their houses in the
rocke :

The grasshopper hath no king, yet
go they forth al by bandes.

The spider taketh holde with his
bandes, and is in Kings palaces.

I A wise man shal heare and increase
in learning, and a man of vnderstan-
ding shal attaine vnto wise counsels.

9 The beginning of wisdom is the
feare of God, and the knowledge of
holie thinges is vnderstanding.

I 0 The wise in hart wil receiue com-
mandements : but the foolish in talke
shal be beaten.

I 4 Wisdom resteth in the hart of
him that hath vnderstanding, and is
knowne in the middes of fooles.

I 6 The wise in hart shal be called pre-
dent, and the sweetenesse of his lips
shal increase doctrine.

The waie of a foole is right in his owne eies : but he that heareth counsel, is wise.

A wise sonne wil obey the instruction of his father : 13

A foole despiseth his fathers instruction : but he that regardeth correction, is prudent. 15

The eare that harkeneth to the correction of life, shal lodge among the wise.

He that refuseth instruction, despiseth his owne soule : but he that obeith correction, getteth vnderstanding.

A reproofe entereth more into him that hath vnderstanding, than an hundred stripes into a foole. 17

Hearc counsel, and receiue instruction, that thou maiest be wise in thy latter daies. 19

The waie of a foole is right in his owne eies : but he that heareth counsel, is wise. 12

In many words there cannot want iniquitie : but he that refraineth his lips, is wise. 10

He that despiseth his neighbour, is destitute of wisdom : but a man of vnderstanding wil keepe silence. 11

Pro. 12. A wise man concealeth knowledge; but the hart of fooles publisheth foolishnes.

17 Hee that hath knowledge spareth his wordes; and a man of vnderstanding is of an excellent spirit.

Euen a foole, when he holdeth his peace, is counted wise; and he that stoppeth his lips, prudent.

10 Wise men laie vp knowledge: but the mouth of the foole is present destruction.

29 A foole poureth out al his minde; but a wise man keepeth it in til afterwarde.

18 A wise hart getteth knowledge, and the eare of the wise seeketh learning.

17 Wisedome is in the face of him that hath vnderstanding; but the waies of a foole are in the corners of the worlde.

10 In the lips of him that hath vnderstanding, wisdom is found: and a rod shal be for the back of him that is destitute of wisdom.

13 Euery wise man wil worke by knowledge: but a foole wil spread abroad follie.

15 The toong of the wise vseth knowledge aright: but the mouth of fooles bableth

ableth out foolishnes.

The lips of the wise doe spread a-
broad knowledge: but the hart of the
foolish doth not so. Pro. 15.

The hart of the wise guideth his
mouth wiselie, and addeth doctrine to
his lips. 16

In the mouth of the foolish is the
rod of pride: but the lips of the wise
shal preserue them. 14

The wordes of a wise man haue
grace: but the lips of a foole deuour
himselfe. Eccle. 10

He that gathereth in sommer is the
sonne of wisdom: but he that slepeth
in haruest, is the sonne of confusion. Pro. 10.

The thoughts of the diligent doe
surelie bring abundance; but whoso-
uer is hasty cometh surely to pouerty. 21

A prudent man seeth the plague,
and hideth himselfe: but the foolish
go on stil, and are punished. 22
27

A foole in a daie shal be knowne by
his anger; but he that couereth shame
is wise. 12

He that is slow to wrath is of great
wisdom: but he that is of an hastie
minde, exalteth follie. 14

The wrath of a King is as messen-
gers 16

Chapter.

The first part

gers of death : but a wise man will pacifie it.

Pro. 19. The discretion of a man deferreth his anger, and his glorie is to passe by an offence.

11 When pride commeth then commeth shame : but with the lowlie is wisdom.

13 Onelie by pride doth man make contention, but with the wel aduised, is wisdom.

15 The feare of the Lorde is the instruction of wisdom, and before honor goeth humilitie.

11 The fruite of the righteous is as a tree of life, & he that wynneth soules, is wise.

14 A wise man feareth, and departeth from euil : but a foole rageth and is careles.

15 Foolishnes is ioie to him that is destitute of vnderstanding : but a man of vnderstanding walketh vprightlie.

3 Be not wise in thine owne cies, but feare the Lord, and depart from euil.

The seuenth thred.

Of foolishnes ; with notes how to knowe a foole.



Y sonne, giue me thine Prou.23.
hart, and let thine eies
delite in my waies.

Follie is set in great Eccle.10.
excellencie, & the rich
set in the lower place.

I haue seene seruants on horses,
and Princes walking as seruants on
the grounde.

As the snow in the sommer, & as the Pro.26.
raine in the haruest are not meete: so
is honor vnseemelie for a foole.

For three things the earth is moo- 30
ued: yea, for foure it cannot sustaine
it selfe.

For the seruant when he raigneth, &
a foole when he is filled with meate,

For that hateful woman that is ma-
ried, and for an handmaide that is
heire to hir mistres.

The feare of the Lord is the begin- I
ning of knowledge: but fooles despise
wisedome and instruction.

Seest thou a man wise in his owne 26
concept? more hope is of a foole,
than of him.

The rich man is wise in his owne 28
concept: but the poore that hath vn-
derstanding, can trie him.

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The first part

Pro. 28. He that trusteth in his owne hart,
is a foole.

Eccle. 10. The hart of a wise man is at his
right hande : but the hart of a foole,
is at his left hande.

Pro. 17. He that begetteth a foole, getteth
himselfe sorrowe, and the father of a
foole, can haue no ioie.

A foolish sonne is a griefe vnto his
father, and an heauines to hir that
bare him.

19 The foolishnes of man peruerteth
his waie, and his hart fretteth against
the Lorde.

12 A man shal be commended for his
wisedome : but the frowarde of hart
shal be despised.

14 The foolish wil beleue euery thing
but the prudent wil consider his steps.

15 A wise sonne reioiceth his father;
but a foolish mā despiseth his mother.

11 He that despiseth his neighbour, is
destitute of wisedome.

12 He that loueth instruction, loueth
knowledge; but he that hateth cor-
rection, is a foole.

Eccle. 7. Better it is to heare the rebuke of a
wise man, than that a man shoulde
heare the song of fooles.

A wise man concealeth knowledge: Pro. 12.
but the hart of fooles publisheth foolishnes.

The hart of him that hath vnderstanding seeketh knowledge: but the mouth of the foole is fed with foolishnes. 15

If a wise man contend with a foole, whether he be angrie or laugh, there is no rest. 29

A foole poureth out al his mind; but a wise man keepeth it in, til afterward.

The wise in hart wil receiue commandements: but the foolish in talke shal be beaten. 10

He that winketh with the eie, worketh sorowe: and he that is foolish in talke, shal be beaten.

Depart from the foolish, when thou perceiuest not in him the lippes of knowledge. 14

His talke becommeth not a foole, much lesse a lieng talke a Prince. 17

A foole hath no delite in vnderstanding: but that his hart may be discouered. 18

A foole is his owne destruction, and his lips are a snare for his soule.

He that answereth a matter before
m. 2. he

he heare it, it is follie and shame vnto him.

Pro. 19. Better is the poore that walketh in his vprightnes, than he that abuseth his lips, and is a foole.

For without knowledge the minde is not good.

23 Speake not in the eares of a foole: for he wil despise the wisdom of thy wordes.

24 Wisdom is hie to a foole: therefore he can not open his mouth in the gate.

26 As they that lift vp the legs of the lame: so is a parable in a fooles mouth.

As a thorne standing vp in the hand of a drunkard: so is a parable in the mouth of fooles.

Eccles. 5. As a dreame commeth by the multitude of busines: so the voice of a foole is in the multitude of wordes.

10 Also when the foole goeth by the waie his hart faileth, and he telleth vnto al that he is a foole.

The wordes of the mouth of a wise man haue grace: but the lips of a foole deuour himselfe.

The beginning of the wordes of his mouth is foolishnes, and the latter

ende of his mouth is wicked madnes.

14 For the foole multiplieth wordes, *Eccle.10.*
 faieng, Man knoweth not what shal be:
 & who can tel what shal be after him?

20 In the house of the wise is a pleasant *Pro.21.*
 treasure and oile : but a foolish man
 deuoureth it.

4 Trauel not too much to be rich, but *23*
 cesse from thy wisdom.

11 A prudent man seeth the plague, *27*
 and hideth himselfe : but the foolish
 go on stil and are punished.

11 Ease slaieth the foolish, and the pro- *I*
 speritie of fooles destroieth them.

11 As a iewel of gold in a swines snoute: *I I*
 so is a faire woman, which lacketh dis-
 cretion.

11 He that tilleth his land, shal be satisf- *I 2*
 fied with bread : but he that followeth
 the idle, is destitute of vnderstanding.

18 A man destitute of vnderstanding *I 7*
 toucheth the hande, and becommeth
 suretie for his neighbour.

16 The sluggard is wiser in his owne *2 6*
 conceit, than seuen men that can ren-
 der a reason.

5 The foole holdeth his handes, and *Eccles.4.*
 eateth vp his owne flesh.

18 He that dissembleth hatred with *Pro.10.*
 m. 3. lieng

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lieng lips, and he that inuenteth slander, is a foole.

Pro. 14. He that is hastie to anger, committeth follie.

17 It is better for a man to meete a beare robbed of hir whelpes, than a foole in his follie.

18 A fooles lips come with strife, and his mouth calleth for stripes.

20 It is a mans honor to cesse from strife, but euery foole wil be meddling.

27 A stone is heauie, and the sande waightie : but a fooles wrath is heauier than both.

11 He that despiseth his neighbour is destitute of wisedome.

14 In the mouth of the foolish is the rod of pride: but the lips of the wise preferue them.

30 If thou hast bin foolish in lifting thy selfe vp, and if thou hast thought wickedlie, laie thine hande vpon thy mouth.

9 Rebuke not a scorner, least he hate thee: but rebuke a wise man, and he wil loue thee.

15 A scorner loueth not him that rebuketh him, neither wil he go vnto the wise.

Scorne.

8 Scorneful men bring a citie into a Pro.29.
snare; but wise men turne away wrath.

8 The wisdom of the prudent is to I 4
vnderstande his waie; but the foolish-
nes of fooles is deceipt.

35 The pleasure of a King is in a wise
seruant: but his wrath shal be toward
the leude.

1 Wine is a mocker, and strong drinke 20
is raging: and whosoever is deceiued
thereby, is not wise.

3 When thou hast vowed a vowe to Eccle.5.
God, defer not to paie it: for he deli-
teth not in fooles.

15 Good vnderstanding maketh ac- Pro.13.
ceptable, but the way of the disobedi-
ent is hated.

23 It is a pastime for a foole to do wic- 10
kedlie.

19 A desire accomplished deliteth the 13
soule, but it is an obominatiō to fooles
to depart from euil.

9 The foole maketh a mock of sinne. 14

10 The excelent that formed al things 26
both rewardeth the foole and rewar-
deth the transgressor.

20 He that walketh with the wise shal 13
be wise, but a companion of fooles
shal be afflicted.

The eight thred.
Exhortations vnto godlines,
 or to the keeping of Gods
Commandements.

Prou.3.



Y sonne, forget not thou
 my lawe, but let thine
 hart kepe my comman-
 dements.

4

Harkē vnto my words,
 encline thine eares vnto my saiengs.

Let them not depart from thine
 eies, but keepe them in the middes of
 thine hart.

7

Binde my lawes vpon thine hart,
 and tie them about thy necke.

3

For they shal encrease the length of
 thy daies, and the yeres of thy life, and
 thy prosperitie.

4

They are life vnto those that finde
 them, and health vnto al their flesh.

7

It shal leade thee when thou wal-
 kest: it shal watch with thee, when
 thou sleepest; and when thou wakest,
 it shal talke with thee.

For the commandement is a lan-
 terne, and instruction a light: and cor-
 rections for instruction are the way of
 life,

life,

14 To keepe thee from the wicked wo- Prou.7.
man, and from the flattery of the tong
of a strange woman.

15 Keepe thine hart with a diligence:
for thereout commeth life.

4

24 Put away frō thee a froward mouth,
and put wicked lips far from thee.

15 Let thine eies behold the right, and
let thine eie lids direct thy way before
thee.

16 Ponder the path of thy feete, and
let al thy waies be ordered aright.

17 Turne not to the right hand, nor to
the left, but remoue thy foote frō euil.

3 Let not mercie, and truth forsake
thee, binde them on thy neck, & write
them vpon the table of thine hart.

3

4 So shalt thou finde fauor and good
vnderstanding in the sight of God and
man.

7 When the waies of a man please
the Lorde, he wil make al his enemies
at peace with him.

1 6

16 He that keepeth the commande-
ments, keepeth his owne soule: but he
that dispiseth his waies shal die.

1 9

19 O thou my sonne, heare and be
wise, and guide thine hart in the way.

2 3

Remember now thy Creator in the daies of thy youth, while the euil daies come not, nor the yeares approch, wherein thou shalt saie, I haue no pleasure in them :

Whiles the sunne is not darke, nor the light, nor the moone, nor the stars, nor the cloudes (of miserie) returne after the raine :

When the keepers (the handes) of the house shal tremble, and the (legs) strong men shal bow themselues, and the (teeth) grinders shal cesse, because they are fewe, and (the eies) they waxe dark that looke out by the windowes :

And (the lips) the dores shal be shut without by the base sounde of the (iawes) grinding, and he shal rise vp at the voice of the bird: and al (the wind pipes) the daughters of singing shal be abased.

Also they shal be afraide of the hie thing, and feare shal be in the waie, and the almond tree shal florish, and the grasshopper shal be a burden, and concupiscence shal be driuen away: for man goeth to the house of his age, and the mourners go about in the strete.

Whiles the siluer cord (the sinnes)

is not lengthned, nor the golden ewer
(meaning the little skin that couereth
the braine which is like gold) broken,
nor the pitcher (the reines) broken at
(the hart) the wel, nor (the liuer) the
wheele broken at the cesterne (which
is the head:)

And dust (the bodie) returne to the *Eccle. 12.*
earth as it was, & the spirit (the soule)
returne to God which gaue it.


Let vs heare the ende of al: Feare
God, and keepe his commandements,
for this is the whole dutie of man.

For God wil bring euery worke in-
to iudgement, with euery secret thing,
whether it be good or euil.

*Turne vnto the first thred of
the second part.*

The ninth thred.

*The happie state of the
godlie.*

 Herfore now harken, O Prou. 8.
children: for blessed are
they that keepe my wais.
Heare instruction, and
be ye wise, and refuse it
not: blessed is the man that heareth
me,

me, waiting daily at my gates, and gi-
uing attendance at the postes of my
doores.

Prou.8. For he that findeth me, findeth life; 34
and shal obtaine fauor of the Lorde.

But he that sinneth against me, hurteth
his owne soule: and al that hate
me, loue death.

2 (God) he preserueth the state of the 7
righteous; hee is a shielde to them
which walke vprightlie.

Therefore walke thou in the way of 10
good men, and keepe the waies of the
righteous.

The iust shal dwel in the lande, and 11
the vpright men shal remaine in it.

But the wicked shal be cut of from 12
the earth, and the transgressors shal
be rooted out.

1 My sonne heare thy fathers instruc- 8
tion, and forsake not thy mothers tea-
ching.

For they shal be a comly ornament 9
vnto thine head, and as chaines for
thy necke.

3 Let not these things depart frō thine 11
eies, but obserue wisdome & counsel.

So they shal be life vnto thy soule, 12
and grace vnto thy necke,

Then

13 Then shalt thou walke safely by the way; and thy foote shal not stumble. Prou. 3.

14 If thou sleepest, thou shalt not be a-
fraide, and when thou sleepest thy
sleepe shal be sweete.

7 He that walketh in his integritie, is 20
iust: and blessed shal his children be
after him.

14 The father of the righteous shal 22
greatly reioice, and he that begetteth
a wise childe shal haue ioie of him.

1 When the righteous are in auctori- 29
tie the people reioice: but when the
wicked beareth rule, the people sigh.

16 Surelie to a man that is good in his 2.
fight, God giueth wisdom, & know-
ledge, and ioie: but to the sinner he
giueth paine, to gather, & to heape to
giue to him that is good before God.

19 The way of the Lord is strength to 10.
the vpright man: but feare shalbe for
the workers of iniquitie.

30 The righteous shal neuer be remo-
ued: but the wicked shal not dwel in
the lande.

32 The frowarde is an abomin^{ion} 3
vnto the Lorde: but his secret is with
the righteous.

33 The curse of the Lorde is in the
house

house of the wicked, but he bleſſeth the habitation of the righteous.

Pro. 11. The vprightnes of the iuſt ſhal guide them; but the frowardnes of the transgreſſors ſhal deſtroie them.

In the proſperitie of the righteous the citie reioiceth, and when the wicked periſh, there is ioie.

By the bleſſing of the righteous, the citie is exalted: but it is ſubuerterd by the mouth of the wicked.

They that are of a froward hart, are abominatiō to the Lord: but they that are vpright in their way, are his delite

He that ſeeketh good things getteth fauor: but he that ſeeketh euil, it ſhal come to him.

He that truſteth in his riches ſhal fal: but the righteous ſhal florish as a leafe.

The fruite of the righteous is as a tree of life.

12 A man cannot be eſtabliſhed by wickednes: but the roote of the righteous ſhal not be moued.

The lieng lips are an abomination to the Lord; but they that deale true lie are his delite.

A good man getteth fauor of the Lord:

Lord : but the man of wicked imaginations, will he condemne.

The light of the righteous reioiceth, Pro. 13.
but the candle of the wicked shal be put out.

He that loueth purenes of hart for the grace of his lips, the King shal be his friend. 22

That that is to be desired of a man, is his goodnes, and a poore man is better than a liar. 19

He that walketh vprightlie, shal be saued : but he that is froward in his waies, shal once fal. 28

The wicked flee when none pursueth : but the righteous are bold as a lion.

He that walketh vprightlie, walketh boldlie : but he that peruerteth his waies shal be knowne. Eccle. 10

Do they not erre that imagine euil? Pro. 14.
but to the that thinke on good things, shal be mercie and truth.

The Lorde is far from the wicked, but he heareth the praier of the righteous. 15

The house of the righteous hath much treasure : but the reuenues of the wicked is trouble.

Chapter.

The first part

Pro. 31. Fauor is deceitful, and beautie is vanitie : but a woman that feareth the Lorde, she shal be praised.

Eccles. 8. He that keepeth the commandments shal know none euil thing.

Prou. 1. Ease slaieth the foolish, & the prosperitie of fooles destroieth them.

But he that obeieth wisedome, shal dwell safelie, and be quiet from feare of euil.

11 The righteous escapeth out of trouble, and the wicked shal come in his stead.

Eccles. 7. I finde more bitter than death the womā whose hart is as nets, & snares, and hir hands, as bands : but he that is good before God, shal be deliuered from hir, but the sinner shal be taken by hir.

10 The Lord wil not famish the soule of the righteous : but he casteth away the substance of the wicked.

Pro. 11. Riches auaille not in the daie of wrath : but righteousness deliuereth from death.

12 The euil man is snared by the wickednes of his lips ; but the iust shal come out of aduersitie.

Life is in the way of righteousness, and

and in that path there is no death.

6 Blessings are vpon the head of the *Eccle. 10*
righteous : but iniquitie shal couer
the mouth of the wicked.

7 The memofial of the iust shal be
blessed ; but the name of the wicked
shal rot.

8 He that followeth after righteous- *Pro. 21.*
nes and mercie, shal finde life, righte-
ousnes, and glorie.

*Reade the wretched case of the wic-
ked afterwarde, in the seconde
thred of the second part.*

The tenth thred.

*Who be righteous, and
good men.*



He thoughts of the iust *Pro. 12.*
are right: but the coun-
sels of the wicked are
deceitful.

33 The desire of the right- *I I*
eous is onely good : but the hope of
the wicked is indignation.

36 The thoughts of the wicked are *I 5*
abomination to the Lorde : but the
pure haue pleasant wordes.

31 The mouth of the iust shal be fruit- *I 0*
ful

ful in wisdom: but the tongue of the
froward shal be cut out.

10 The lips of the righteous knowe
what is acceptable: but the mouth of
the wicked speaketh frowarde things.

13 A righteous man hateth lieng
wordes, but the wicked causeth slan-
der and shame.

12 The talking of the wicked is to lie
in waite for blood: but the mouth of
the righteous wil deliuer him.

16 The path of righteousness is to de-
cline from euil, and he keepeth his
soule that keepeth his waie.

21 The way of some is peruered and
strange: but of the pure man, his work
is right.

12 The wicked desireth the Wel of
euils: but the roote of the righteous
giueth fruite.

The lieng lips are an abomination
to the Lord: but they that deale true-
lie are his delite.

15 Foolishnes is ioie to him that is
destitute of vnderstanding: but a man
of vnderstanding walketh vprightlie.

14 He that walketh in his righteousness
feareth the Lord: but he that is leude
in his waies despiseth him.

30 The fruite of the righteous is as a Pro. 11.
tre of life: and he that winneth soules,
is wise.

16 Surelie it is not good to condemne 17
the iust, nor that the princes shoulde
smite such for equitie.

5 It is not good to accept the person 18
of the wicked, to cause the righteous
to fal in iudgement.

7 The righteous knoweth the cause 29
of the poore : but the wicked regar-
deth not knowledge.

5 Wicked men vnderstand not iudg- 28
ment; but they that seeke the Lorde
vnderstande al things.

15 It is to ioie to the iust to doe iudg- 21
ment.

27 Can a man take fire in his bosome, 6
and his clothes not be burnt?

28 Or can a man go vpon coales, and
his feete not be burnt?

29 So hee that goeth in to his neigh-
bours wife, shal not be innocent, who-
soever toucheth hir.

15 The righteous eateth to the con- 13
tentation of his minde : but the bellie
of the wicked shal want.

19 The waie of a slothful man is as an 15
hedge of thornes : but the waie of the
righ-

righteous is plaine.

Pro. 15. He that is greedie of gaine, troubleth
his owne house : but he that hateth
gifts, shal liue.

28 A faithful man shal abound in bles-
sings, and he that maketh haste to be
rich, shal not be innocent.

20 Who can saie, I haue made mine
hart cleane, I am cleane from my sin?
Eccles. 7. Surelie there is no man iust in the
earth, that doth good and sinneth not.

God hath made man righteous,
but they haue sought many inuen-
tions.

*Who are wicked are described in the third
thred of the second part.*

The 11. thred.

*God wil be serued principal-
lie with the hart.*

Pro. 23.  Y sonne, if thine hart be
wise, mine hart shal re-
ioice, and I also.

16 }
21 }

Al the waies of man
are cleane in his owne
eies : but the Lorde pondereth the
spirits.

4

Keepe thine hart with al diligence :
for

for thereout commeth life.

23 The hart of the wise guideth his Pro. 16;
mouth wiselie, and addeth doctrine
to his lips.

14 The hart of him that hath vnder- 15
standing seeketh knowledge.

11 Hel and destruction are before the
Lorde: how much more the harts of
the sonnes of men?

3 As is the fining pot for siluer, & the 17
fornace for golde: so the Lorde trieth
the harts.

1 Be not thou enuious against euil 24
men, neither desire to be with them.

3 For their hart imagineth destructi-
on, and their lips speake mischiese.

3 The foolishnes of man peruerteth 19
his way, and his hart fretteth against
the Lorde.

5 Al that are proude in hart, are an 16
abomination to the Lorde.

15 The thoughts of the wicked are an 15
abomination to the Lorde.

16 Among those sixe things which the 6
Lorde doth hate, is the hart that ima-
gineth wicked enterprises.

2 The man of wicked imaginations 12
God wil condemne.

Looke vpon the 56. shred.

The

The 12. thred.
Exhortations vnto the
feare of God.

Pro. 1 }
8, 9 }



He feare of the Lorde is 7
the beginning of wise-10
dome.

16

By mercy and truth, 6
iniquitie shal be forgi-
uen, and by the feare of the Lord they
depart from euil.

15

The feare of the Lord is the instruc-33
tion of wisdom.

8

The feare of the Lorde is to hate 13
euil, as pride, arrogancie, and the euil
way.

14

The feare of the Lord is as a Wel-27
spring of life to auoide the snares of
death.

13

He that despiseth the word, he shal 13
be destroyed; but he that feareth the
commandement, he shal be rewarded.

23

Let not thine hart be enuius 2-27
gainst sinners, but let it be in the feare
of the Lorde continuallie.

Eccles. 8. Though a sinner doe euil an hun-13
dred times, and God prolongeth his
daies, yet I knowe that it shal be wel
with

with them that feare the Lorde, and doe reuerence before him.

13 But it shal not be wel to the wicked, *Ecclef. 8.* neither shal he prolong his daies: he shal be like a shadow, because he feareth not God.

17 The feare of the Lorde encreaseth *Pro. 10.* the daies: but the yeares of the wicked shal be diminished.

17 In the feare of the Lorde is an assured strength, and his children shal haue hope. 14

19 The feare of the Lorde leadeth to life: and he that is filled therewith shal continue, and shal not be visited with euil. 19

4 The reward of humility, & the feare of God, is riches, and glorie, and life. 22

7 Be not wise in thine owne eies: but feare the Lord, and depart from euil. 3

13 So health shal be vnto thy nauele, and marowe vnto thy bones.

The 13. thred.

Exhortations vnto the loue

both of God, and man.

He



He that sinneth against
me (the Lorde) hurteth
his owne soule : and al
that hate me loue deth.

19

The foolishnes of a
man peruerteth his waies, & his hart
fretteth against the Lorde.

3

Let not mercie and truth forsake
thee, bind them on thy necke, & write
them vpon the table of thine hart.

So shalt thou finde fauor and good
vnderstanding in the sight of God and
man.

11

He that seeketh good things, get-
teth fauor : but he that seeketh euil it
shal come to him.

12

A good man getteth fauor of the
Lorde : but the man of wicked ima-
ginations wil he condemne.

22

A good name is to be chosen aboue
great riches, and a louing fauor is a-
boue siluer, and aboue golde.

*Salomons**songs. 8.*

Loue is strong as death.

Much water can not quench loue :
neither can the flouds drowne it : If a
man should giue al the substance of
his house for loue, they would greatly
contemne it.

Pro. 10.

Hatred stirreth vp contentions: but
loue

loue couereth al trespasses.

14 The beginning of strife is as one that Prou.17.
openeth the waters: therefore er the
contention be medled with, leaue off.

19 He loueth transgression that loueth
strife.

17 Be not thou glad when thine eni- Pro.24.
mie falleth, and let not thine hart re-
iice when he stumblloth.

18 Least the Lorde see it, and it dis-
please him, and he turne his wrath
from him.

21 If he that hate thee be hungrie, giue 26
him bread; and if he be thiristie, giue
him water to drinke.

22 For thou shalt laie coales vpon his
head, and the Lorde shal recompence
thee.

*More to this purpose may be red after-
ward, shred 39. also shred 38.*

The 14. thred.

*Exhortations to hope, and to
depend vpon God onelie.*



HE that is wise in his bu- Prou.16.
sines shal find good: and
he that trusteth in the
Lorde, he is blessed.

The patient abiding 10
N.I. of

Chapter.

The first part

of the righteous shal be gladnes: but
the hope of the wicked shal perish.

Pro. II. When a wicked man dieth, his hope
perisheth, and the hope of the vniust
shal perish.

28 He that is of a proude hart, stirreth
vp strife: but he that trusteth in the
Lorde, shal be fat.

29 The feare of man bringeth a snare:
but he that trusteth in the Lorde, shal
be exalted.

18 The name of the Lorde is a strong
tower: the righteous runneth vnto it,
and is exalted.

30 Euerie word of God is pure, he is a
shilde to those that trust in him.

3 Trust in the Lord with al thine hart
& leane not vnto thine owne wisdom.
In al thy waies acknowledge him,
and he shal direct thy waies.

The 15. thred.

*Exhortations vnto humi-
litie, and lowlines.*

Eccles. I.



The Preacher haue bin
King ouer Israēl in Ieru-
salem:

And I haue giuen mine
hart to search and finde
out

out wisedome by al things that are
vnder heauen : this sore trauel hath
God giuen to the sonnes of men, to
humble them thereby.

I haue seene the trauel that God *Eccles.3.*
hath giuen to the sonnes of men to
humble them thereby.

Boast not thy selfe before the king, *Pro.25.*
and stand not in the place of the great
men.

For it is better, that it be saide vnto
thee, Come vp hither, than thou be
put lower in the presence of the
Prince whom thine eies haue seene.

Before honor goeth humilitie. 15

Before destruction the hart of man
is hautie, and before glorie goeth low-
lines. 18

The pride of man shal bring him
lowe : but the humble in spirite shal
enioie glorie. 29

When pride commeth then com-
meth shame : but with the lowlie is
wisedome. 11

The poore speaketh with praiers :
but the rich answereth roughlie. 18

Better it is to be of an humbled
minde with the lowlie: than to deuide
the spoiles with the proude. 16

Chapter.

The first part

Eccles.7. The ende of a thing is better than the beginning therof, & the pacient in spirit, better than the proude in spirit.

8 Who is as the wise man? or who knoweth the interpretatiō of a thing? The wisdom of a man doth make his face to shine, and the strength of his face shal be changed.

Prou.3. With the scorner God scorneth: but he giueth grace to the humble.

2 2 The rewarde of humilitie, and the feare of God, is riches, & glory, & life.

Reade the dehortations from pride in the senenth thred, of the second part.

The 16. thred.

Exhortations vnto patience in aduersitie.

Prou.3.



Y sonne, refuse not the chastening of the Lord, neither be griued with his correction.

For the Lord correcteth him whom he loueth, euen as the father doth the childe in whom he delieth.

Eccles.7. In the day of wealth be of good com-

comfort, and in the day of affliction
consider: God also hath made this
contrarie to that, to the intent that
man should finde nothing after him.

If thou be faint in the day of aduer- Pro.24.
sarie, thy strength is smal.

Pouertie and shame is to him that I 3
refuseth instruction; but he that re-
gardeth correction shal be honored.

The pacient abiding of the righte- I 0
ous shal be gladnes; but the hope of
the wicked shal perish.

A foole despiseth his fathers in- I 5
struction: but he that regardeth cor-
rection, is prudent.

Saie not thou, Why is it that the Eccles.7.
former daies were better than these?
For thou dost not enquire wiselie.

Beholde, the righteous shal be Pro.11.
recompenced in the earth: how much
more the wicked and the sinner?

The righteous escapeth out of tro-
ble, and the wicked shal come in his
steade.

Though a sinner doe euil an hun- Eccles.8.
dred times, and God prolongeth his
daies: yet I knowe it shal be wel with
them that feare the Lord, and doe re-
uerence before him.

The 17. thred.
*Exhortations vnto perseue-
 rance, and constancie in the
 feare of God.*

Prou. 4.



Y sonne, harken vnto 20
 my words, incline thine
 care vnto my sayings.
 Let them not depart 21
 from thine eies, but
 keepe them in the middes of thine
 hart.

For they are life vnto those that 22
 find them, & health vnto al their flesh.

Get wisdom, get vnderstanding, 23
 forget not, neither decline from the
 wordes of my mouth.

For sake hir not, and she shal kepe 24
 thee: loue hir, and she shal preserve
 thee.

2 3 Let not thine hart be enuious
 gainst sinners: but let it be in the feare
 of the Lorde continuallie.

2 6 As a dog turneth againe to his
 vomit: so a foole turneth to his foolishnes.

8 Therefore now harken, O children,
 vnto me: for blessed are they that
 keepe my waies.

Hear

Heare instruction, and be ye wise, & Prou.8.
 refuse it not : blessed is the man that
 heareth me, watching daily at my
 gates, and giuing attendance at the
 postes of my dores.

For he that findeth me, findeth life,
 and shal obtaine fauor of the Lorde.

But he that sinneth against me, hur-
 teth his owne soule : and al that hate
 me, loue death.

As the whirle wind passeth: so is the
 wicked no more: but the righteous is
 as an euerlasting foundation.

Let not mercy and truth forsake
 thee, binde them on thy necke, and
 write the vpon the table of thine hart.

So shalt thou finde fauor and good
 vnderstanding in the sight of GOD,
 and man.

The 18. thred.

In praise of a good tongue.



Eath and life are in the Pro. 18.
 power of the tongue, &
 they that loue it, shal
 eate the fruit thereof.

A worde spoken in his
 place, is like apples of gold with pic-
 n. 4. tures

tures of filuer.

Pro. 18. With the fruite of a mans mouth
shal his bellie be satisfied, & with the
encrease of his lips shal he be filled.

15 A wholesome tongue is as a tree of
life: but the frowardnes thereof is the
breaking of the minde.

A ioc commeth to a man by the
answere of his mouth; and how good
is a worde in due season?

10 The mouth of a righteous man is a
wellspring of life: but iniquitie coue-
reth the mouth of the wicked.

The lips of the righteous doe feede
many: but fooles shal die for want of
wisedome.

The tongue of the iust is as fined
siluer: but the hart of the wicked is lit-
tle woorth.

11 By the blessing of the righteous, the
citic is exalted: but it is subuerted by
the mouth of the wicked.

21 He that keepeth his mouth and his
tongue, keepeth his soule from afflic-
tions.

12 A man shal be faciate with good
things by the fruite of his mouth, and
the recompence of a mans hands shal
God giue vnto him.

31 The mouth of the iust shal be fruit-
ful in wisdom: but the tongue of the
frowarde shal be cut out.

32 The lips of the righteous knowe
what is acceptable, but the mouth of
the wicked speaketh froward things.

15 There is golde, and a multitude of
precious stones: but the lips of know-
ledge are as a precious iewel.

20

15 My sonne, if thine hart be wise,
mine hart shal reioice, and I also.

23

16 And my reines shal reioice, when
thy lips speake righteous things.

*Reade the 51. thred: also the 9. thred
in the second part.*

The 19. thred.

Exhortations vnto praier.



1 MY sonne, if thou wilt re- Prou. 2.
ceiue my wordes, and
hide my commande-
ments within thee.

2 And cause thine eares
to harken vnto wisdom, and encline
thine eare to vnderstanding,

3 (For if thou callest after knowledge,
and criest for vnderstanding.

4 If thou seekest hir as siluer, and
n. 5. fear-

101011 searchest for hir as for treasures;
 Prou.2. Then shalt thou vnderstande the
 feare of the Lord, and find the know-
 ledge of God.

For the Lord giueth wisdom, out
 of his mouth commeth knowledge &
 vnderstanding.)

Then shalt thou vnderstande right-
 teousnes, and iudgement, and equitie,
 and euerie good path.

15 The Lorde is far from the wicked: 19
 but he heareth the praier of the right-
 teous.

18 That which the wicked feareth, shal 24
 come vpon him, but God wil grant
 the desire of the righteous.

15 The sacrifice of the wicked is abo- 8
 mination to the Lorde: but the praier
 of the righteous is acceptable vnto
 him.

21 He that stoppeth his eare at the 13
 crieng of the poore, he shal crie and
 not be hearde.

1 O ye foolish, how long wil yee loue 12
 foolishnes? & the scorneful take their
 pleasure in scorning, and the fooles
 hate knowledge?

Because I haue called, and ye refu- 24
 sed: I haue stretched out mine hand,
 and

and none woulde regarde.

15 But ye haue despised al my counsel, Prou. 1.
and woulde none of my correction.

16 I wil also laugh at your destruction,
and mock, when your feare commeth.

17 When your feare commeth like so-
daine desolation, and your destruction
shal come, like a whirlewinde : when
affliction and anguish shal come vpon
you,

18 Then shal they cal vpon me, but I
wil not answere : they shal seeke me
carelie, but they shal not finde me,

19 Because they hated knowledge, and
did not chuse the feare of the Lorde.

20 He that turneth away his eare from 28
hearing the lawe, euen his praier shal
be abominable.

21 Two things haue I required of thee, 30
denie me them not before I die.

22 Remoue from me vanitie and lies;
giue not pouerty, nor riches, feede me
with conuenient for me.

23 Least I be ful, and denie thee, and
saie, Who is the Lorde? or least I be
poore and steale, and take the Name
of my God in vaine.

The

The 20. thred.
*The benefites of God towards
 man ; and the punishment
 of the ungrateful.*

Prou.2.



He Lorde giueth wisdom, out of his mouth commeth knowledge & vnderstanding.

Eccles.2.

Surelie to a man that is good in his sight God, giueth wisdom and knowledge, and ioie.

Pro.22.

The reward of humilitie, and of the feare of God, is riches, & glory, & life.

13

Affliction followeth sinners : but vnto the righteous , God will recompence good.

19

He that hath mercy vpon the poore, lendeth vnto the Lorde : & the Lorde will recompence him that which he hath giuen.

House & riches are the inheritance of the fathers, but a prudent wife commeth of the Lorde.

22

The rich and poore meete together the Lorde is the maker of them al.

10

The blessing of the Lord, it maketh rich.

That

That euerie man eateth, and drinketh, and seeth the commoditie of al his labor: This is the gift of God. *Eccles. 3.*

Also to euerie man to whom God hath giuen riches & treasures, and giueth him power to eate therof, and to take his part, and to enioie his labor: this is the gift of God. 5

He that rewardeth euil for good, Pro. 17. euil shal not depart from his house.

Two things haue I required of thee, 30
denie them me not before I die.

Remoue from me vanitie and lies: giue me not pouertie, nor riches: feed me with food conuenient for me.

Least I be ful, and denie thee, and saie, Who is the Lorde? or least I be poore, and steale, and take the Name of my God in vaine.

The 21. thred.

Exhortations to teach, and

preach vnto mankinde the
goodnes of God.



Ifedome hath sent forth Prou. 9.
hir maidens, and crieth
vpon the highest places
of the citie, saieng,

Who so is simple, let
him

him come hether, and to him that is destitute of vnderstanding she saith,

Prou. 9. Come, and eate of my meate, and drink of the wine that I haue drawn.

For sake your way, ye foolish, and ye shal liue: and walke in the way of vnderstanding.

11 The fruite of the righteous is as a tree of life, & he that winneth soules, is wise.

15 The lips of the wise doe spread abroad knowledge: but the hart of the foolish doth not so.

29 Where there is no vision the people decaie, but he that keepeth the lawe, is blessed.

10 The mouth of a righteous man is a wellspring of life.

The lips of the righteous doe feede manie.

16 The wise in hart shal be called prudent, and the sweetenes of the lips shal encrease doctrine.

The hart of the wise guideth his mouth wiselie, and addeth doctrine to his lips.

19 Better is the poore that walketh in his vprightnes, than he that abuseth his lips, and is a foole.

For without knowledge the minde Pro. 19.
is not good.

More to this effect reade afore, thred 18.

pag. 51 : Also in the second
part thred 4.

Sundrie vertues of the *seconde Table.*

The 22. thred.

Exhortations vnto married
folkes that they loue together.

DRinke the water of thy Prou. 5.
cesterne, and of the ri-
uers out of the middes
of thine owne wel.
Let thy fountaine flow
forth, and the riuers of waters in the
streetes.

But let them be thine, euen thine
onlie, and not the strangers with thee.

Let thy fountaine be blessed, and re-
ioice with the wife of thy youth.

Let hir be as the louing Hinde and
pleasant Roe ; let hir breastes satisfie
thee at al times, and delite in hir con-
tinuallie.

For why shouldest thou delite, my
sonne,

Chapter.

The first part

sonne, in a strange womā, or imbrace
the bosome of a stranger?

Prou. 5. For the waies of man are before the
eyes of the Lorde, and he pondereth
all his pathes.

His owne iniquitie shal take the
wicked himself, and he shal be holden
with the cordes of his owne sinne.

He shal die for fault of instruction,
and shal go astraic through his great
follie.

*Reade the exhortations vnto chastitie
the 40. thred: also the dehorta-
tions from adulterie in the
second part, the
22. thred.*

The 23. thred.

*The singular praise of an honeſt
and vertuous wife.*

Pro. 18.



HE that findeth a wife,
findeth a good thing, &
receiueth fauor of the
Lorde.

19

House and riches are
the inheritance of the fathers, but a
prudent wife commeth of the Lorde.

14

A wise woman buildeth hir house:

but

but the foolish destroyeth it with his
owne handes.

A gracious woman attaineth honor, Pro. 11.
and the strong men attaine riches.

A vertuous woman is the crowne of
her husband: but she that maketh him
ashamed, is as the corruption in his
bones. 1 2

Who shall finde a vertuous woman?
for her price is far above the pearles. 3 1

The hart of her husband trusteth
in her, and he shall haue no neede of
spoile.

She will doe him good, and not euill
all the daies of her life.

She seeketh wool and flaxe, and la-
boureth cheerefullie with her handes.

She is like the ships of marchants;
she bringeth her foode from a far.

And she riseth, whiles it is yet night:
& giueth the portion to her household,
and the ordinarie to her maides.

Shee considereth a feld and get-
teth it: & with the fruite of her hands,
she planteth a vineyarde.

She girdeth her loines with strength,
and strengtheneth her armes.

She feeleth that her marchandise is
good; her candle is not put out by
night.

night.

Pro. 31. She putteth hir hands to the wherue,
and hir handes handle the spindle.

She stretcheth out hir hande to the
poore, and putteth forth hir hands to
the needie.

She feareth not the snowe for hir
familie : for al hir familie is clothed
with scarlet.

She maketh hirselfe carpets ; fine
linen and purple is hir garment.

Hir husband is knowne in the gates,
when he sitteth with the elders of the
lande.

She maketh sheetes, and fetleth the
& giueth girdles vnto the marchant.

Strength & honor is hir clothing,
and in the latter day she shal reioice.

She openeth hir mouth with wise-
dome, and the lawe of grace is in hir
tongue.

She ouerseeth the waies of hir house
holde, and careth not the bread of
idlenes.

Hir children rise vp, and cal hir
blessed : hir husbände also shal praise
hir, saieng,

Mahie daughters haue done vertu-
ouslie, but thou surmountest them al.

Fauor

Fauor is deceitful, and beautie is vanitie: but a woman that feareth the Lorde, she shal be praised. Pro. 31.

Giue hir of the fruite of hir hands, and let hir owne workes praise hir in the gates.

*Viewe ouer in the next part, the
21, 22, 23, & 24, threds.*

The 24. thred. Of children in general.



Wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother. Pro. 10.

Childers children are the crowne of the elders: and the glorie of the children are their fathers.

He that begetteth a foole, getteth himselfe sorrowe: and the father of a foole can haue no ioie.

A foolish sonne is the calamitie of his father.

A man that loueth wisdom, reioiceth his father: but he that seeketh harlots, wasteth his substance.

He that keepeth the law is a childe of vnderstanding: but he that feedeth the

17

19

29

28

Chapter.

The first part

the gluttons, shameth his father.

Pro. 23.

The father of the righteous shal
greatly reioice, and he that begetteth
a wise childe, shal haue ioie.

Thy father and thy mother shal be
glad, & she that bare thee shal reioice.

My sonne, if thine hart be wise, mine
hart shal reioice, and I also.

And my reines shal reioice, when
thy lips speake righteous things.

The 25. thred.

*The dutie of parents towards
their children.*

Pro. 23.



Ittholde not correcti-
on from the childe: if
thou smite him with the
rod, he shal not die.

Thou shalt smite him
with the rod, & shalt deliuer his soule
from hel.

22

Foolishnes is bounde in the hart
of a childe: but the rod of correction
shal driue it away from him.

29

Correct thy sonne, and he wil giue
thee rest: and wil giue pleasures to thy
soule.

The rod and correction giue wise-
dome:

dome: but a childe set at libertie, maketh his mother ashamed.

He that spareth his rod hateth his sonne; but he that loueth him, chasteneth him betimes. Pro. 13.

Teach a childe in the trade of his way, and when he is olde, he shal not depart from it. 22

My sonne, heare no more the instruction that causeth to erre from the wordes of knowledge. 19

The 26. thred.

The duetie of children toward their parents.



My sonne, heare thy fathers instruction, and forsake not thy mothers teaching. Prou. 1.

For they shal be a comelie ornament vnto thine head, and as chaines for thy necke.

My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction. 6

Binde them alwaie vpon thine hart, and tie them about thy neck.

It shal leade thee, when thou walkest:

kest: it shal watch for thee when thou sleepest, and when thou wakest, it shal talke with thee.

Prou. 8. For the commandement is a lanterne, & instruction a light: & corrections for instructiō are the way of life.

4 Heare, O ye children, the instruction of a father, and giue eare to learne vnderstanding.

For I doe giue you a good doctrine: therefore forsake ye not my lawe.

For I was my fathers sonne, tender and deare in the sight of my mother,

When he taught me, and said vnto me, Let thine hart hold fast my words: keepe my commandements, and thou shalt liue.

13 A wise sonne wil obey the instruction of his father, but a scorner wil heare no rebuke.

15 A wise sonne reioiceth the father: but a foolish man despiseth his mother.

23 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

27 My sonne, be wise, and reioice mine hart, that I may answere him that reprocheth me.

Better is a poore and wise childe, Eccles. 4.
than an old and foolish king, which
wil no more be admonished.

*Hetherto refer the tenth thred in
the second part.*

The 27.thred.

Of Kings, or Magistrates.



Y me (saith Christ in the Prou. 8.
perso of King Salomon)
Kings raigne, and Prin-
ces decree iustice.

By me Princes rule,
and the nobles, and al the iudges of
the earth.

The Kings hart is in the hande of 21
the Lorde, as the riuers of waters, he
turneth it whethersoever it please
him.

The heauens in height, and the 25
earth in deepenes, and the Kings hart
canno man search out.

The glorie of God is to conceale a
thing secret: but the Kings honor is
to search out a thing.

Manie reuerence the face of the 19
Prince, and euerie man is a friende to
him that giueth gifts.

Many

Pro. 29. Many do seeke the face of the ruler:
but euery mans iudgement commeth
from the Lorde.

14 The pleasure of a King is in a wise
seruant: but his wrath shal be toward
him that is leude.

16 The wrath of a King is as messen-
gers of death: but a wise man wil pa-
cifie it.

19 The Kings wrath is like the roaring
of a lion: but his fauor is like the dew
vpon the grasse.

16 In the light of the Kings counte-
nance is life: and his fauor is as a
cloude of the latter raine.

20 The feare of the King is like the
roaring of a lion: he that prouoketh
him to anger, sinneth against his
owne soule.

The 28. thred.

The properties, and dutie of a good Prince.

Pro. 31.



HE wordes of King
Lemuel; The prophe-
sie which his mother
taught him.

What my sonne? and
what

what the sonne of my wombe ? and Pro.31.
 what, O sonne of my desires ?

Giue not thy strength vnto women,
 nor thy waies, which is to destroy
 Kings.

It is not for Kings, O Lemuel, it is
 not for Kings to drinke wine, nor for
 Princes strong drinke,

Least he drinke, and forget the de-
 cree, and change the iudgement of al
 the children of affliction.

Giue ye strong drinke vnto him,
 that is readie to perish, and wine vnto
 them that haue grieve of hart.

Let him drinke, that he may forget
 his pouertie, and remember his mise-
 rie no more.

Open thy mouth for the dumme in
 the cause of al the children of de-
 struction.

Open thy mouth, iudge righteou-
 lie, and iudge the afflicted, and the
 poore.

A King that iudgeth the poore in 19
 truth his throne shal be stablished
 for euer.

A diuine sentence shal be in the 16
 lips of the King, his mouth shal not
 transgresse in iudgement.

Chapter.

The first part

Pro. 20. A King that sitteth in the throne of iudgement, chaseth away al euil with his eies.

A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

Mercie and truth preserue the King, for his throne is established with mercie.

17 Hie talke becommeth not a foole, much lesse a lieng talke a Prince.

16 Righteous lips are the delight of Kings, and the King loueth him that speaketh right things.

29 Of a Prince harkening vnto lies, al his seruants are wicked.

Eccle. 10. Woe to thee, O lande, when thy King is a childe, and thy princes eate in the morning.

Blessed art thou, O lande, when thy King is the sonne of nobles, and thy princes eate in time, for strength and not for drunkennes.

Pro. 19. Pleasure is not comelie for a foole; much lesse for a seruant to haue rule ouer princes.

30 For three things the earth is mooued; yea, for foure it can not sustaine it selfe.

For

For a seruant when he reigneth, & a Pro. 30.
foole when he is filled with meate, &c.

As a roaring lion, and an hungrie 28
beare; so is a wicked ruler ouer the
poore people.

It is an abomination to Kings to 16
commit wickednes: for the throne is
established by iustice.

The 29. thred.

Of Counsaile, and Counselers.



Here no counsel is, the Pro. 11.
people fal: but where
many counselors are,
there is health.

Without counsel 15
thoughts come to naught: but in the
multitude of counselors, there is sted-
fastnes.

Deceit is in the hart of them that 12
imagine euil, but to the counselors of
peace, shal be ioie.

As ointment and perfume reioice 27
the hart: so doth the sweetenes of a
mans friend by hartie counsel.

Establish thy thoughts by counsel, 20
and by counsel make war.

A wise man is strong: for a man of 24

Pro.24. vnderstanding encreaseth his strength.
For with counsel thou shalt enter-
prise the war, and in the multitude of
them that can giue counsel, is health.


29 Scorneful men bring a citie into a
snare, but wise men turne away wrath.

21 There is no wisdom, neither vnder-
standing, nor counsel against the
Lorde.

19 Many deuices are in a mans hart,
but the counsel of the Lord, shall stand.

The 30.thred.

The dutie of subiectes to- ward their magistrates.

Pro.24.  Y sonne, feare the Lord,
and the King, and med-
dle not with them that
are seditious.

21 For their destruction
shall rise sodeinly, and who knoweth
the ruine of them both.

17 A seditious person seeketh onelie
euil, and a cruel messenger shall be
sent against him.

10 The feare of the King is like the
roaring of a lion, he that prouoketh
him to anger, sinneth against his

owne soule.

I aduertise thee to take heede to the *Eccles.8.*
mouth of the King, and to the word of
the oth of God.

Haste not to go forth of his sight:
stande not in an euil thing: for he wil
doe whatsoeuer pleaseth him.

Where the worde of the King is,
there is power, and who shal saie vnto
him, What doest thou?

He that keepeth the commande-
ments shal know none euil thing, and
the hart of the wise shal know the
time and iudgement.

For to euerie purpose there is a time
and iudgement, because the miserie of
man is great vpon him.

For he knoweth not what shal be;
for who can tel when it shal be?

Man is not Lorde ouer the spirit to
reueine the spirit: neither hath he po-
wer in the day of death, nor deliue-
rance in the battel, neither shal wic-
kednes deliuer the possessors thereof.

If the spirit of him that ruleth rise
vp against thee, leaue not thy place:
for gentlenes pacifieth great sinnes. 10

A Prince is pacified by staieng *Pro.25.*
of anger, and a soft tongue breaketh

the bones.

Pro.30. There be three things that order
wel their going: yea, fower are come-
lie in going,

A lion which is strōg among beasts,
and turneth not at the sight of anie:

A lustie graie-hounde, and a goate,
and a King against whom there is no
rising vp.

Eccle.10. Curse not the King, no not in thy
thought, neither curse the rich in thy
bed chamber: for the foule of the hea-
uen shal carie the voice, & that which
hath wings, shal declare the matter.

The 31. thred.

*What things doe cause a
Common-weale to flourish.*

Pro.25.



Ake the drosse from the
siluer, and there shal
procede a vessel for the
finer:

Take away the wicked
from the King, and his throne shal be
established in righteousness.

29

Scorneful men bring a citie into
a snare: but wise men turne away
wrath.

By

- 11 By the blessing of the righteous a citie is exalted: but it is subuerted by the mouth of the wicked. Pro. 11.
- 14 A King that iudgeth the poore in ruth, his throne shal be established for euer. 29
- 14 Iustice exalteth a nation, but sinne is a shame to the people. 14
- 3 For the transgression of the lande there are manie Princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long. 28
- 4 A King by iustice maintaineth the countrie: but a man receiuing giftes, destroieth it. 29
- 12 It is an abomination to Kings to commit wickednes: for the throne is established by iustice. 16
- 18 Mercie and truth preserue the King: for his throne is established with mercie. 20
- 16 A Prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnes, shal prolong his daies. 28
- 18 Where there is no vision the people decaie: but he that keepeth the lawe, is blessed. 29
- 18 When the wicked rise vp, men hide them- 28
- o. 4.

themselves: but when they perish, the righteous encrease.

Pro. 29. When the righteous are in authoritie, the people reioice: but when the wicked beareth rule, the people sigh.

11 In the prosperitie of the righteous, the citie reioiceth: and when the wicked perish, there is ioie.

28 When righteous men reioice, there is great glorie: but when the wicked come vp, the man is tried.

The 32. thred.

Exhortations vnto Magistrates to iudge the causes of al men rightlie.

Pro. 21.



O doe iustice & iudgement is more acceptable to the Lord than sacrifice.

It is ioie to the iust to doe iudgement: but destruction shal be to the workers of iniquitie.

The roberie of the wicked shal destroye them: for they haue refused to execute iudgement.

22 Rob not the poore, because he is poore, neither oppresse the afflicted

in

in iudgement.

Laie not waite, O wicked man a- Pro.24.
gainst the house of the righteous, and
spoil not his resting place.

Surelie it is not good to condemne 17
the iust, nor that the Princes shoulde
finite such for equitie.

It is not good to accept the person 18
of the wicked in iudgement.

It is not good to haue respect of any 24
person in iudgement.

He that saith to the wicked, Thou
art righteous: him shal the people
curse, & the multitude shal abhor him.

But to them that rebuke him, shal
be pleasure, and vpon them shal come
the blessing of goodnes.

They shal kisse the lips of him that
answereth vpright wordes.

Deliuier them that are drawen to
death, & wilt thou not preserue them
that are led to be slaine?

If thou saie, Beholde, we know not
of it; he that pondereth the harts,
doth he not vnderstande it? and he
that keepeth his soule, knoweth he it
not? Wil not he also recompence
euery man according to his workes.

To haue respect of persons is not 28
good.

good : for that man wil transgresse for a peece of bread.

Eccles. 5. If in a countrie thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter : for he that is higher than the highest, regardeth, and there is higher than they.

3 I haue scene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.

I thought in mine hart, God wil iudge the iust, and the wicked : for time is there for euerie purpose and for euerie worke.

4 So I turned and considered al the oppressions that are wrought vnder the sunne, and beholde the teares of the oppressed and none comforteth them : and lo, the strength is of the hand of them that oppress them, and none comforteth them.

Wherefore I praised the dead which now are dead, about the liuing, which are yet aliue.

Pro. 17. A wicked man taketh a gift out of the bosome to wrest the waies of iudgement.

It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke, Pro. 31.

Least he drinke, and forget the decree, and change the iudgment of al the children of affliction.

Open thy mouth for the dumme in the cause of al the children of destruction.

Open thy mouth; iudge righteously, and iudge the afflicted and the poore.

He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lorde. 17

The 33.thred.

Of Maisters and Seruants.

HE that delicately bringeth vp his seruant from youth, at length he wil be euen as his sonne. Pro. 29.

Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer Princes. 19

For three things the earth is mooued: yea, for foure it can not sustaine it selfe: 30

For

Pro.30. For a seruant when he reigneth, and a foole when he is filled with meate,&c.

17 A discrete seruant shal haue the rule ouer a leude sonne, & he shal deuide the heritage among the brethren.

14 The pleasure of a King is in a wise seruant: but his wrath shal be toward him that is leude.

27 He that keepeth the figtree, shal eate the fruite thereof: so he that waiteth vpon his maister, shal come to honor.

Vertues of the sixt *Commandement.*

The 34.thred.

Exhortations vnto euery man
to deale iustlie with al men.

Prou.3.



Ntende none hurt against thy neighbour, seing he doth dwel with out feare by thee.

24

Laie not wait, O wicked man, against the house of the righteous, and spoile not his resting place.

place.

Rob not the poore because he is Pro. 22.
poore, neither oppresse the afflicted
in iudgement.

Remoue not the auncient bounds, 23
and enter not into the fieldes of the
fatherles.

For he that redeemeth them, is
mightie : he wil defende their cause
against thee.

Thou shalt not remoue the aunci- 22
ent boundes which thy fathers haue
made.

Hee that remoueth stones, shal 10
hurt himselfe therby, and he that cut-
teth wood shal be in danger thereby.

He that diggeth a pit, shal fal into
it : and he that breaketh the hedge, a
serpent shal bite him.

He that oppresseth the poore, to 22
increase himselfe, and giueth vnto the
rich, shal surelie come to pouertie.

The riches of vanitie shal diminish : 13
but he that gathereth with the hand,
shal encrease them.

Ponder the pathes of thy feete, and 4
let al thy waies be ordered aright.

Turne not to the right hande, nor
to the left, but remoue thy foote from
euil.

euil.

Prou. 3. Let not mercie and truth forsake thee, binde them on thy neck, and write them vpon the table of thine hart.

So shalt thou finde fauor and good vnderstanding in the sight of God and man.

2 (God) he preserueth the state of the righteous : he is a shield to them which walke vprightlie.

Therefore walke thou in the way of good men, and keepe the waies of the righteous.

For the iust shal dwel in the lande, & the vpright men shal remaine in it.

But the wicked shal be cut from the earth, and the transgressors shal be rooted out.

3 The curse of the Lorde is in the house of the wicked : but he blesseth the habitation of the righteous.

11 They that are of a froward hart, are an abomination to the Lord : but they that are vpright in their waie, are his delite.

12 The lieng lips are an abomination to the Lord : but they that deale true-lic are his delite.

He that walketh vprightlie shal be Pro. 28.
 saued: but he that is frowarde is his
 waies, shal once fal.

Righteousnes deliuereth frō death. { 1 9
 { 1 1
 Reade the 15. thred in the second part.

The 35. thred.

Magistrates are to punish
 wicked and vngodlie
 persons.



King that sitteth in the Pro. 20.
 throne of iudgement,
 chafeth awaie al euil
 with his cies.

A wise King scattereth
 the wicked, and causeth the wheele to
 turne ouer them.

Smite a scorner, and the foolish wil 19
 beware.

When the scorner is punished, the 21
 foolish is wise.

A seditious person seeketh onelie 17
 euil, and a cruel messenger shal be
 sent against him.

The blewnes of the wound serueth 20
 to purge the euil, & the stripes with-
 in the bowels of the bellie.

He that saith to the wicked, thou 24
 art

Chapter.

The first part

art righteous, him shal the people curse, and the multitude shal abhor him.

Pro. 24. But to them that rebuke him, shal be pleasure, and vpon them shal come the blessing of goodnes.

17 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

25 Vnto the horse belongeth a whip, to the asse a bridle, & a rod to the fooles backe.

Ecclef. 8. Because sentence against an euill worke is not executed speedilie, therefore the hart of the children of men is fullie set in them to doe euil.

7 I haue seene al things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

8 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

The

The 36.thred. Of war.



Time (there is) to loue, *Eccles.3.*
and a time to hate; a
time of war, and a time
of peace.

The horse is prepa- 21
red against the daie of battel; but sal-
uation is of the Lorde.

A wise man is strong; for a man of *Pro. 24.*
vnderstanding encreaseth his stréngth.

For with counsel thou shalt enter-
prise thy war, and in the multitude of
them that can giue counsel, is health.

I haue also seene this wisedome *Eccles.9.*
vnder the sunne, and it is great vnto
me,

A little citie and fewe men in it,
and a great King came against it, and
compassed it about, and builded for-
tres against it,

And there was founde therein a
poore and wise man, and he deliuered
the citie by his wisedome: but none
remembred the poore man.

Then saide I, Better is wisedome
than strength: yet the wisedome of the
poore

Chapter.

The first part

poore is despised, and his wordes are not hearde.

Eccles. 9. Better is wisdom than weapons of war: but one sinner destroyeth much good.

Pro. 20. Establish the thoughtes by counsel, and by counsel make war.

16 He that is slowe to anger, is better than the mightie man; and he that ruleth his owne minde, is better than he that winneth a citie.

When the waies of men please the Lorde, he wil make al his enemies at peace with him.

The 37.thred.

Exhortations vnto patience
when iniurie hath bin,
or is offered.

Pro. 15.



N angrie man stirreth vp strife: but he that is slowe to wrath, appeareth strife.

14 He that is hastie to anger, committeth follie: but the prudent are crowned with knowledge.

19 The discretion of a man deferreth his anger, and his glory is to passe by

an offence.

A foole in a daie shal be knowne Pro. 12.
by his anger: but he that couereth
shame, is wise.

He that is slow to wrath is of great 14
wisdom: but he that is of an hastie
minde, exalteth follie.

He that is slowe to anger, is better 16
than the mightie man: and he that
ruleth his owne minde, is better than
he that winneth a citie.

If he that hateth thee be hungrie, 25
giue him bread to eate; and if he be
thirstie, giue him water to drinke.

For thou shalt laie coales vpon his
head, and the Lorde shal recompence
thee.

Saie not, I wil doe to him, as he hath 24
done to me.

Saie not thou, I wil recompence 20
euil; but waite vpon the Lorde, and
he shal saue thee.

*Reade the 17. thred in the se-
conde part.*

The 38. thred.

Exhortations vnto mercie.

He



E that is merciful rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

14

The sinner despiseth his neighbour, but he that hath mercy on the poore, is blessed.

He that oppresseth the poore, reprooueth him that made him: but he honoreth him that hath mercie on the poore.

12

A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

16

By mercie and truth iniquitie shall be forgien, and by the feare of the Lorde, they depart from euil.

20

Mercie and truth preserue the King, for his throne shall be established with mercie.

3

Let not mercie and truth forsake thee, binde them on thy neck & write them vpon the table of thine hart.

So shalt thou finde fauor, and good vnderstanding in the sight of God and man.

21

He that followeth after righteousness and mercie, shall finde life, righteousness, and glorie.

Doe not they erre that imagine Pro. 14.
 euil? But to them that thinke on good
 things shal be mercie and truth.

The 39.thred.

Exhortations vnto concorde.



Eceit is in the hart of Pro. 12.
 them that imagine euil:
 but to the counsellers of
 peace shal be ioie.

Go not forth hastilie 25
 to strife, least thou knowe not what to
 doe in the ende thereof, when thy
 neighbour hath put thee to shame.

My sonne, feare the Lorde and the 24
 King, and meddle not with them that
 are seditious.

There is that speaketh wordes like 12
 the prickings of a sword, but the tong
 of wise men, is health.

A brother offended is harder to win 13
 than a strong citie, and their conten-
 tions are like the bar of a palace.

Hatred stirreth vp contentions: but 10
 loue couereth al trespasses.

An angrie man stirreth vp strife: 15
 but he that is slowe to wrath, appea-
 seth strife.

The

Pro. 17. The beginning of strife is as one that openeth the waters : therfore er the contention be medled with, leaue off.
He loueth transgression, that loueth strife.

26 He that passeth by, and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

Eccles. 4. Two are better than one : for they haue better wages for their labor.

For if they fal, the one wil lift vp his fellow : but wo vnto him that is alone : for he falleth, and there is not a second to lift him vp.

Also if two sleepe together, then shal they haue heate : but to one how should there be heate ?

And if one ouercome him, two shal stande against him : and a three folde corde is not easilie broken.

Pro. 30. The Grasshopper hath no King, yet go they forth al by bandes.

16 When the waies of a man please the Lorde, he wil make al his enemies at peace with him.

*Reade hereof somewhat more afore,
shred, 13. pag. 44 : also shred
18. in the second part.*

The 40.thred.
Exhortations vnto loue,
amitie, and friendship.



Hine owne friende and Pro. 27.

thy fathers friende for-
sake thou not : neither
enter into thy brothers
house in the day of thy

calamity: for better is a neighbor that
is neere, than a brother far of.

He that despiseth his neighbour is 11
destitute of wisdom.

Intende none hurt against thy 3
neighbor, seeing he doth dwel with-
out feare by thee.

The soule of the wicked wisheth euil, 21
and his neighbor hath no fauor in his
eyes.

He that couereth a transgression, 17
seeketh loue: but he that repeateth a
matter, separateth the Prince.

A man that hath friendes ought to 18
shew himselfe friendlie: for a friende
is neerer, than a brother.

A friend loueth at al times: and a 17
brother is borne for aduersitie.

As ointment & perfume reioice the 27
hart:

hart: so doth the sweetenes of a mans
friende by hartie counsel.

Pro. 27. The wounds of a louer are faithful,
and the kisses of an enimie are pleasant.

11 He that goeth about as a slanderer,
discouereth a secret: but he that is of
a faithful hart, concealeth a matter.

20 Manie wil boast euerie one of his
owne goodnes, but who can finde a
faithful man?

14 The poore is hated euen of his
neighbor: but the friendes of the rich
are many.

19 Riches gather many friendes: but
the poore is separated from his
neighbor.

Manie reuerence the face of the
Prince, and euerie man is a friend to
him that giueth gifts.

Al the brethren of the poore doe
hate him, howe much more wil his
friendes depart from him? Though
he be instant with words, yet they wil
not.

15 Better is a dinner of greene herbes
where loue is, than a stalled oxe, and
hatred therewith.

17 Better is a drie morsel, if peace be
with

with it, than an house ful of sacrifice
with strife.

Better is an handful with quietnes, Eccles. 4.
than two handfals with labour and
vexation of spirit.

Good vnderstanding maketh ac- Pro. 13.
ceptable: but the way of the disobedi-
ent is hated.

Reade afore the 13. thred, pag. 44.
the 38. thred, pag. 88. also the
18, & 19. thred in the
second part.

Vertues of the seuenth Commandement.

The 41. thred. Exhortations vnto Chastitie.



Hat my sonne? & what Pro. 31.
the sonne of my womb?
and what, O sonne of
my desires?

Giue not thy strength
vnto women, nor thy waies, which is
to destroe Kings.

For why shouldest thou delite, my
sonne, in a strange woman, or em-
brace

brace the bosome of a strange woman

Prou. 5. The lips of a strange woman drop
as an honie combe, and hir mouth is
more soft than oile.

But the ende of hir is bitter as
wormewood, and sharpe as a two
edged sworde.

Hir secte go downe to death, and
hir steps take holde on hel.

She waigheth not the waie of life:
hir pathes are moouable, thou canst
not knowe them.

Heare ye me now therefore, O chil-
dren, and depart not from the words
of my mouth.

Keepe thy way far from hir, and
come not neere the dore of hir house.

6 Desire not hir beautie in thine hart,
neither let hir take thee with hir
eyes.

5 Least thou giue thine honor vnto
others, and thy yeeres to the cruel:

Least the stranger shoulde be filled
with thy strength, and thy labors be in
the house of a stranger.

And thou mourne at thine end (when
thou hast consumed thy flesh and thy
bodie)

And saie, Howe haue I hated in-
struction,

struction, and mine hart despised correction?

And haue not obeyed the voice of Prou. 5. them that taught me, nor inclined mine eare to the that instructed me?

Reade the exhortations vnto married folkes afore, thred. 22. pag. 59. also the

23. thred. pag. 60. The dehortati-

ons from whoredome, forni-

cation, adulserie, the 21,

22, & 23, threds.

The 42. thred.

Exhortations vnto Sobrietie

or Temperance.



When thou sittest to eate Pro. 23. with a ruler, consider diligently what is before thee,

And put thy knife to thy throte, if thou be a man giuen to the appetite.

If thou haue found honie, eate that is sufficient for thee, least thou be ouerful, and vomit it.

25

A man that refraineth not his appetite, is like a citie which is broken downe and without wals.

Chapter.
Eccle. 10.

The first part

Wo to thee, O lande, when thy King is a childe, and thy Princes eate in the morning.

Blessed art thou, O land, when thy King is the sonne of Nobles, and thy Princes eate in time, for strength, and not for drunkennes.

Hether to refer the dehortations from drunkennes in the second part, the 25. thred.

Vertues of the eight Commandement.

The 43. thred.

What are the true riches.

Pro. 16.



Owe much better is it to get wisedome than gold? and to get vnderstanding, is more to be desired than siluer.

20

There is gold, and a multitude of precious stones: but the lips of knowledge, are as a precious iewel.

21

A good name is to be chosen aboue great riches: and a louing fauour is aboue siluer, and aboue gold.

Better

6 Better is the poore that walketh in his vprightnes, than he that peruer-
teth his waies, though he be rich. Pro. 28.

Riches auaille not in the daie of
wrath : but righteousnes deliuereth
from death. 11

The treasures of wickednes profite
nothing, but righteousnes deliuereth
from death. 10

Receiue mine instruction, and not
siluer, and knowledge rather than fine
gold. 8

For wisdome is better than preti-
ous stones : and al pleasures are not
to be compared vnto hir.

Riches and honor are with me
(wisdome) euen durable riches and
righteousnes.

My fruite is better than gold, euen
than fine gold, and my reuenues bet-
ter than fine siluer.

Better is a little with the feare of
the Lorde, than great treasure and
trouble therewith. 5

Better is a little with righteousnes,
than great reuenues without equitie. 6

A man wil giue his riches for the
ransome of his life. 3

That that is to be desired of a man 9

Chapter.

The first part

is his goodnes, and a poore man is better than a lier.

*Looke afore in the second thred, pag. 4.
also the ninth thred, pag. 31.*

The 44. thred.

The vanitie of world- lie riches.

Eccles. 2.



Haue made my great
workes: I haue built me
houses: I haue planted
me vineyardes.

I haue made me gar-
dens and orchardes, and planted in
them trees of al fruite.

I haue made me cesterne of water,
to water therewith the woodes that
growe with trees.

I haue gotten seruants and maides,
and had children borne in the house:
also I had great possessions of beecues
and sheepe aboue al that were before
me in Ierusalem,

I haue gathered vnto me also siluer &
gold, & the chiefe treasures of kings &
prouinces: I haue prouided me men
singers & women singers, & the delits
of the sonnes of men, as a woman ta-
ken

ken captiue & women taken captiues.

And I was great, & encreased aboue *Eccles.2.*
al that was before me in Ierusalem:
also my wisdome remained with me.

And whatsoeuer mine eies desired,
I withhelde it not from them: I with-
drew not mine hart from any ioie: for
mine hart reioiced in al my labor: and
this was my portion of al my trauel.

Then I looked on al my works that
mine hãds had wrought, & on the tra-
uel that I had labored to do: & behold
al is vanitie and vexation of the spirit:
& there is no profite vnder the sunne.

I hated also my labor, wherein I had
traueled vnder the sunne, which I shal
leauē to the man that shalbe after me.

And who knoweth whether he shalbe
wise or foolish? yet shal he haue rule
ouer al my labor, wherein I haue traue-
led, & wherein I haue shewed my selfe
wise vnder the sun. This is also vanity.

Therefore I went about to make mine
hart abhor al the labor, wherein I
had traueled vnder the sunne.

For there is a man whose trauel is
in wisdome, and in knowledge, and in
equitie: yet to a man that hath not
traueled herein, shal he giue his por-

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tion: this also is vanitie, and a great griefe.

Eccles. 2. For what hath man of al his trauel, and griefe of his hart, wherein he hath traueled vnder the sunne?

For al his daies are sorrowes, and his trauel griefe: his hart also taketh not rest in the night, which is also vanitie.

There is no profite to man: but that he eate, and drink, and delite his soule with the profite of his labour: I sawe also this, that it was of the hande of God.

For who could eate, and who could haue to outward things more than I?

5 When goodes encrease they are encreased that eate them: and what good commeth to the owners therof; but the beholding thereof with their eies?

2 Surely to a man that is good in his fight, God giueth wisedome, & knowledge, and ioie: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

The

The 45.thred.

Worldlie riches from whence.

He rich and the poore Pro.22.
meete together, the Lord
is the maker of them al.

The rewarde of humi-
litie, and the feare of
God, is riches and glorie, and life.

Two things haue I required of thee, 30
denie me them not before I die.

Remooue far fro me vanitie and
lies: giue me not pouertie, nor riches:
feede me with foode conuenient for
me, &c.

The Lorde wil not famish the soule 10
of the righteous: but he casteth away
the substance of the wicked.

The good man shal giue inheritance 13
vnto his childers children: and the
riches of the sinner is laide vp for the
iust.

The house of the righteous hath 15
much treasure: but in the reuenues
of the wicked is much trouble.

The blessing of the Lord it maketh 10
rich, & he doth ad no sorrowes with it.

Also to euerie man to whom God Eccles.5.

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hath giuen riches and treasures, and
giueth him power to eate thereof, and
to take his part, and to enioie his la-
bor: this is the gift of God.

*The benefits of God towards man
you shal finde afore in the 20.
thred. pag. 56.*

The 46.thred.

*VVho in better state, the
rich, or the poore.*

Pro. 30.



Wo thinges haue I re-
quired of thee; denie
me them not before I
die.

Remooue far from me
vanitie & lies: giue me not pouertie,
nor riches: feede me with foode con-
uenient for me.

Least I be ful, and denie thee, and
saie, Who is the Lorde? or least I be
poore and steale, and take the Name
of my God in vaine.

28

Better is the poore that walketh in
his vprightnes, than he that peruer-
teth his waies, though he be rich.

12

He that is despised, and is his owne
seruant, is better than he that boasteth
him-

himselfe, and lacketh bread.

Better is the poore that walketh in
his vprightnes, than he that abuseth
his lips, and is a lier.

That that is to be desired of a man
is his goodnes, and a poore man is
better than a lier.

Better is a little with the feare of
the Lorde, than great treasure and
trouble therewith. 15

The rich mans goods, are his strong
citie, 10

The rich mans riches are his strong
citie: and as an hic wal in his imagi-
nation. 18

The poore speaketh with praier:
but the rich answereth roughlie. 18

The rich man is wise in his owne
conceit: but the poore that hath vn-
derstanding can trie him. 28

Better is a poore and wise childe, *Eccles. 4.*
than an olde and foolish King which
wil no more be admonished.

For out of the prison he commeth
forth to reigne: when as he that is
borne in his kingdome, is made
poore.

The

The 47. thred.

*Though man haue smal, yet
God hath great regarde
of the poore.*

Pro. 19.



Riches gather manie
friendes : but the poore
is separated from his
neighbor.

14

The poore is hated euē
of his owne neighbor : but the friends
of the rich are many.

Eccles. 9. I haue also seene this wisdome
vnder the sunne, and it is great vnto
me.

A little citie and fewe men in it,
and a great King came against it, and
compassed it about, and builded for-
tres against it.

And there was founde therein a
poore and wise man, and he deliuered
the citie by his wisdome : but none
remembred this poore man.

Then saide I, better is wisdome
than strength : yet the wisdome of the
poore is despised, and his wordes are
not heard.

Pro. 17. He that mocketh the poore, repro-
ueth

ueth him that made him; and he that reioiceth at destruction, shal not be unpunished.

The sinner despiseth his neighbor : Pro. 14.
but he that hath mercie on the poore,
is blessed.

He that oppresseth the poore, repro-
ueth him that made him, but he hono-
reth him that hath mercie on the
poore.

A poore man if he oppresse the 28
poore, is like a raging raine that lea-
ueth no foode.

He that taketh awaie the garment 25
in the cold season, is like vineger, pou-
red vpon nitre, or like him that sin-
geth songs to an heauie hart.

The righteous knoweth the cause 29
of the poore : but the wicked regar-
deth not knowledge.

A King that iudgeth the poore in
truth, his throne shal be established
for euer.

Open thy mouth for the dumme, in 31
the cause of al the children of destruc-
tion.

Open thy mouth, iudge righteously,
and iudge the afflicted, and the poore.

Rob not the poore, because hee is 22
poore,

poore, neither oppresse the afflicted
in iudgement.

Pro. 22. For the Lorde wil defende their
cause, and spoile the soule of those that
spoil them.

He that oppresseth the poore to en-
crease himselfe, and giueth vnto the
rich, shal surelie come to pouertie.

23 Remooue not the auncient bounds,
and enter not into the fieldes of the
fatherles.

For he that redeemeth them is
mightie : he wil defende their cause
against thee.

The 48. thred.

*Exhortations vnto bounti-
fulnes, and liberalitie.*

Prou. 3.



Onor the Lord with thy
riches, & with the first
fruites of al thine in-
crease.

So shal thy barnes be
filled with abundance, and thy presses
shal burst with newe wine.

19

He that hath mercie on the poore
lendeth vnto the Lorde : & the Lorde
wil recompense him that which he
hath

hath giuen.

He that giueth vnto the poore shal Pro. 28.
not lack: but he that hideth his eies
shal haue many curses.

He that hath a good eie, he shal be 22
blessed: for he giueth of his bread vn-
to the poore.

Drinke the waters of thy cesterne, 5
and of the riuers out of the middes of
thine owne wel.

Let thy fountaines flowe forth, and
the riuers of waters in the streetes.

But let them be thine, euen thine
onellie, and not the strangers with
thee.

Cast thy bread vpon the waters: for Eccle. 11
after many daies, thou shalt finde it.

Giue a portion to seauen, and also
to eight: for thou knowest not what
euil shal be vpon the earth.

If the cloudes be ful, they wil poure
forth raine vpon the earth: and if the
tree doe fal toward the South, or to-
ward the North, in the place that the
tree falleth, there it shal be.

A man that boasteth of his false li- Pro. 25.
beralitie is like cloudes, and winde
without raine.

The sinner despiseth his neighbor: 14
but

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but he that hath mercie on the poore,
is blessed.

Pro. 21. The slothful coueteth euer more
greedilie : but the righteous giueth
and spareth not.

11 There is that scattereth, & is more
encreased: but he that spareth more
than is right, commeth surelie to po-
uertie.

The liberal person shal haue plenty:
and he that watereth, shal also haue
raine.

31 A vertuous woman stretcheth out
hir handes to the poore, and putteth
forth hir hands to the needie.

12 The righteous is more excellent
than his neighbor: but the way of the
wicked wil deceiue him.

Eccles. 2. Surelie to a man that is good in his
sight, God giueth wisdome, & know-
ledge, and ioie: but to the sinner he
giueth paine to gather, & to heape to
giue to him that is good before God.

Pro. 21. He that stoppeth his eare, at the cri-
eng of the poore, shal also crie, and
not be heard.

*Reade the dehortations from couetous-
nes in the seconde part,
shred 31.*

The 49.thred.

*Exhortations vnto good
husbandrie.*

E diligent to knowe the Pro. 17.
state of thy flock, and
take heed to the herds.

For riches remaine
not alwaie, nor the
crowne frō generation to generation.

The haie discovereth it selfe, & the
grasse appeareth, and the herbes of
the mountaines are gathered.

The lambes are for thy clothing,
and the goates are the price of the
felde.

And let the milke of the goates be
sufficient for thy foode, for the foode
of thy familie, and for the sustenance
of thy maides.

Much foode is in the felde of the
poore: but the field is destroied with-
out discretion. 23

A slothful hande maketh poore;
but the hande of the diligent maketh
rich. 10

He that gathereth in summer is the
sonne of wisdom: but he that slee-
peth

peth in haruest, is the sonne of confusion.

Pro. 14. In al labor there is abundance.

20 Loue not to slepe, least thou come into pouertie; open thine eies, and thou shalt be satisfied with bread.

30 These be foure smal things in the earth, yet they are wise, and full of wisdom.

The Pismires a people not strong, yet prepare they their meate in sommer, &c.

28 He that tilleth his lande shal be satisfied with bread: but he that followeth the idle, shalbe filled with pouerty.

31 Who shal find a vertuous woman? For hir price is aboue pearles.

The hart of hir husband trusteth in hir, & he shal haue no neede of spoile.

She wil doe him good and not euil al the daies of hir life.

She seeketh wool and flaxe, and laboreth cheerefullie with hir handes.

She is like the ships of marchants: she bringeth hir foode from a far.

And she riseth, whiles it is yet night & giueth the portion to hir household, and the ordinarie to hir maides.

She considereth a field and getteth it:

it: and with the fruite of hir handes,
he planteth a vineyarde, &c.

Reade afore, shred. 23. pag. 60.

The 50. thred.

Exhortations vnto labor, and diligence.



He thoughts of the dili- Pro. 21.
gent doe surelie bring
abundance: but whoso-
euer is hastie, commeth
surely to pouertie.

Thou seeest that a diligent man in 22
his busines standeth before Kings, and
standeth not before the base sort.

Where none oxen are, there the 14
crib is emptie, but much encrease
commeth by the strength of the ox.

He that tilleth his lande, shal be sa- 28
tisfied with bread: but he that follow-
eth the idle, shalbe filled with pouerty.

He that tilleth his lande, shal be sa- 12
tisfied with bread: but he that follow-
eth the idle, is destitute of vnderstan-
ding.

The hand of the diligent shal beare 6
rule; but the idle shal be vnder tri-
bute.

The

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Pro. 12. The deceitful man roseth not that he tooke in hunting, but the riches of the diligent are pretious.

13 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shal haue plentie.

The riches of vanitie shal diminish, but he that gathereth with the hande shal encrease them.

31 A vertuous woman ouerseeth the waies of hir housholde, and eateth not the bread of idlenes.

18 He that is slothful in his worke, is euen the brother of him that is a great waster.

Eccles. 3. I haue seene the trauel that God hath giuen to the sonnes of men to humble them thereby.

Looke in the dehortations from idlenes in the second part, the 32. shred.

The 51. thred. *Of the right vse of the tongue.*

Pro. 16.



He preparations of the hart are in man: but the answere of the tong is of the Lorde.

15

A ioie commeth to a
man

man by the answere of his mouth,
and howe good is a worde in due sea-
son?

The thoughts of the wicked are a-
bomination to the Lord: but the pure
haue pleasant wordes. Pro. 15.

He that answereth a matter before
he heare it, it is follie and shame vnto
him. 18

The hart of the righteous studieth to
answere; but the wicked mans mouth
baleth out euil things. 15

The tongue of the wise vseth know-
ledge aright: but the mouth of fooles
baleth out foolishnes.

There is that speaketh wordes like
the pricking of swordes; but the tong
of wise men is health. 12

He that winketh with the eie, wor-
keth sorowe: and he that is foolish in
talke, shal be beaten. 10

The thoughts of the iust are right:
but the counsels of the wicked are de-
ceitful. 12

A man shal eate good thinges by
the fruite of his mouth: but the soule
of the trespassers, shal suffer violence. 13

Keepe thine hart with al diligence;
for thereout commeth life. 4

Put

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The first part

Prou. 4.

Put away a frowarde mouth, and
put wicked lips far from thee.

Hetherto hath relation the 18.

thred. pag. 51.

Vertues of the nyynth *Commandement.*

The 52. thred.

*Exhortations to speake the
truth, and to deale vprightly.*

Prou. 3.



Et not mercie and truth
forsake thee, bind them
on thy necke and write
them vpon the table of
thine hart.

So shalt thou finde fauor and good
vnderstanding in the sight of God and
man.

16

By mercie and truth iniquitie shal
be forgiven, and by the feare of the
Lorde they shal depart from euil.

20

Mercie & truth preserue the King.

12

The lip of truth shal be established
for euer: but a lieng tongue varieth
continuallie.

The lieng lips are an abomination

to the Lord : but they that deale true-
lie are his delite.

Manie men wil boast euerie one of Pro. 20.
his owne goodnes : but who can finde
a faithful man ?

Confidence in an vnfaithful man in 26
time of troble , is like a broken tooth
and a sliding foote.

Righteous lips are the delight of 16
Kings , and the King loueth him that
speaketh right things.

He that speaketh the truth wil shew 12
righteousnes.

A faithful witnes wil not lie. 13

A righteous man hateth lieng words. 14

Bie the truth, but sel it not. 23

*Turne vnto the dehortations from lieng,
the 35. shred, in the second part.*

The 53. thred.

Exhortations vnto silence.



He that keepeth his Pro. 13.
mouth , kepeth his life:
but he that openeth his
lips, destruction shal be
to him.

He that keepeth his mouth and his 21
tongue, keepeth his soule from afflic-
tions.

tions.

Eccles. 3. A time there is to rent, and a time to sowe; a time to keepe silence, and a time to speake.

Pro. 10. In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

11 He that despiseth his neighbor, is destitute of wisdom: but a man of vnderstanding wil keepe silence.

12 A wise man concealeth knowledge: but the hart of fooles publisheth foolishnes.

17 He that hath knowledge spareth his wordes.

29 A foole poureth out al his minde; but a wise man keepeth it in til afterwarde.

10 Wise men laie vp knowledge: but the mouth of a foole is present destruction.

17 Euen a foole when he holdeth his peace, is counted wise: and he that stoppeth his lips, prudent.

Eccles. 6. Be not rash with thy mouth, nor let thine hart be hastie to vtter a thing before God: For God is in the heauens, and thou art on earth, therefore let thy wordes be fewe.

For as a dreame cometh by the multitude of busines : so the voice of a foole is in the multitude of wordes. *Eccles.6.*

*Looke the dehortations from babling,
the 40.thred in the se-
conde part.*

The 54.thred.

*Exhortations vnto Docilitie,
or willingnes to be
instructed.*



Yee foolish, how long Prou.1.
wil ye loue foolishnes?
and the scorneful take
their pleasure in scor-
ning? and the fooles
hate knowledge?

Heare, O ye children, the instructi- 4
on of a father, and giue care to learne
vnderstanding.

Heare no more the instruction 19
that causerh to erre from the wordes
of knowledge.

Trust in the Lorde with al thine 3
hart, and leane not vnto thine owne
wisedome.

In al thy waies acknowledge him,
and he shal direct thy waies.

Q.1.

Be

Prou.3.

Be not wise in thine owne eies.

5

Harken vnto my wisdom, and encline thine eare vnto my knowledge,

That thou maiest regarde counsel, and thy lips obserue knowledge.

2

My sonne, if thou wilt receiue my words, and hide my commandments within thee,

And cause thine eares to harken vnto wisdom, and encline thine hart to vnderstanding,

(For if thou callest after knowledge, and criest for vnderstanding:

If thou seekest hir as siluer, and searchest for hir as for treasures,

Then shalt thou vnderstande the feare of the Lord, and find the knowledge of God)

Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euery good path.

1

The wicked shal cal vpon me, but I wil not answere: they shal seeke me earely, but they shal not finde me,

Because they hated knowledge, and did not chuse the feare of the Lorde.

They woulde none of my counsel, but despised al my correction,

Therefore shal they eate of the fruit

of their owne waic, and be filled with
their owne deuises.

My sonne, let not these things de- Prou.3.
part from thine eies, but obserue wis-
dome, and counsel.

So they shal be life to thy soule, and
grace vnto thy neck.

They shal be a comelic ornament I
vnto thine head, and as chaines for
thy neck.

They shal increase the length of 3
thy daies, and the yeeres of thy life,
and thy prosperitie.

Looke backe vnto the fift thred,
pag. 14.

The 55. thred. Of Eloquence.



He hart of the wise giveth Pro. 16.
deth his mouth wiselies
and addeth doctrine to
his lips.

Faire words are as an
honic combe, sweetenes to the soule,
and health to the bones.

He that loveth purenes of hart, for 22
the grace of his lips, the King shal be
his friende.

Chapter.

The first part

Pro. 15. The tongue of the wise vseth knowledge aright: but the mouth of fooles bableth out foolishnes.

16 The wise in hart shal be called prudent: and the sweetenes of his lips, shal encrease doctrine.

25 A worde spoken in his place, is like apples of gold with pictures of siluer.

More hereof may be read in the 59. shred, pag. 1126

The 56. thred.
Exhortations vnto the obseruation of the tenth and last commandement.

Pro. 16.



L the waies of a man are cleane in his owne eies: but the Lord pondereth the spirits.

21 Euerie way of a man is right in his owne eies: but the Lord pondereth the harts.

4 Keepe thine hart with al diligence: for thereout commeth life.

16 Al that are proude in hart, are an abomination vnto the Lorde.

6 Desire not in thine hart the beautie of

of a strange woman, neither let hir
take thee with hir cie lids.

Al the daies of the wicked are euil, Pro.15.
but a good conscience is a continual
feast.

My sonne, if thine hart be cleane, 23
mine hart shal reioice, and I also.

Let vs heare the ende of al: Feare Eccle.12.
god, and keepe his commandements,
for this is the whole dutie of man.

For God wil bring euerie worke in-
to iudgment, with euerie secret thing,
whether it be good or euil.

Vewe ouer thred the leuensh,

pag. 40.

*The ende of the first
part.*

The seconde part of *Salomons pearles.*

The first thred. *Dehortations from vices* in general.

Chapter.
Prou. I.



Y sonne, if sinners
doe entice thee, con-
sent thou not.

If they saie, Come
with vs, we wil laie
waite for blood, and

lie priuile for the innocent without a
cause:

We wil swalowe them vp aliue like
a graue euen whole, as those that go
downe into the pit:

We shal finde al pretious riches,
and fil our houses with spoile:

Cast in thy lot among vs: we wil
al haue one purse:

My sonne, walke not thou in the way
with them: refraine thy foote from
their path.

4 Enter not into the way of the wicked,
and walke not in the way of euil men.

Auoide

15 Auoide it, go not by it: turne from Prou.4.
it, and passe by.

16 For they can not sleepe, except
they haue done euil, and their sleepe
departeth, except they cause some to
fal.

17 For they eate the bread of wicked-
nes, and drinke the wine of violence.

18 But the way of the righteous shineth
as the light, that shineth more and
more to the perfect day.

19 The way of the wicked is as the
darkenes, they know not wherin they
shal fal.

1 Be not enuious against euil men, 24
neither desire to be with them.

2 For their hart imagineth destructi-
on, and their lips speake mischiese.

20 Therefore walke thou in the way of 2
good men, and keepe the waies of the
righteous.

21 For the iust shal dwel in the lande,
and the vpright men shal remaine
in it.

22 But the wicked shal be cut of from
the earth, and the transgressors shal
be rooted out of it.

9 The way of the wicked is an abo- 15
mination to the Lorde: but he loueth
him

Chapter.

The seconde part

him that followeth righteousness.

Pro.15. The sacrifice of the wicked is an abomination to the Lorde: but the praier of the righteous is acceptable vnto him.

28 The wicked flie when none pursueth: but the righteous are bolde as a lion.

They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselues against them.

21 Thornes and snares are in the way of the froward: but he that regardeth his soule wil depart far from them.

Eccle.11. Reioice, O yonge man, in thy youth: and let thine hart cheere thee in the daies of thy youth: and walke in the waies of thine hart, and in the sight of thine eies: but knowe for al these things, God wil bring thee to iudgement.

7 Be not thou wicked ouermuch, neither be thou foolish: wherfore shouldest thou perish not in thy time?

Pro.30. If thou hast bin foolish in lifting vp thy selfe, and if thou hast thought wickedlie, laie thine hande vpon thy mouth.

28 Blessed is that man that feareth alway:

way : but he that hardeneth his hart,
shal fal into euil.

The second thred.

The wretched case of the wicked.



Yee foolish, how long Prou.1.
wil ye loue foolishnes ?
and the scornful take
their pleasure in scorning,
and the fooles hate
knowledge ?

(Turne you at my correction,saith
wisdome,Lo,I wil poure out my mind
vnto you, and make you vnderstande
my wordes)

Because I haue called,and ye refused :
I haue stretched out mine hand,
and none woulde regarde.

But ye haue despised al my counsel,
and woulde none of my correction.

I wil also laugh at your destruction,
and mock,when your feare commeth.

When your feare commeth like so-
daine desolation , and your destruc-
tion shal come like a whirlwinde :
when affliction & anguish shal come
vpon you,

Prou.1. Then shal they cal vpon me, but I wil
not answere : they shal seeke me care-
lie, but they shal not finde me.

Because they hated knowledge, and
did not chuse the feare of the Lorde.

They woulde none of my counsel, 30
but despised al my correction.

Therefore shal they cate of the fruit 31
of their owne waie, and be filled with
their owne deuices.

For ease slaieth the foolish, and the 32
prosperitie of fooles destroyeth them.

But he that obeieth me shal dwel 33
safely, and be quiet from feare of euil.

19 He that keepeth the commande- 16
ment, keepeth his owne soule : but he
that despiseth his waies, shal die.

15 The Lorde is far from the wicked : 19
but he heareth the praier of the righ-
teous.

14 The house of the wicked shal be de- 11
stroyed : but the tabernacle of the
righteous shal florish.

12 God ouerthroweth the wicked, and 7
they are not : but the house of the
righteous shal stande.

13 The good man shal giue inheri- 25
tance vnto his childrens children :
and the riches of the sinner is laide

vp for the iust.

Though hande ioine in hande, the wicked shal not be vnpunished: but the seede of the righteous shal escape.

The treasures of wickednes profite nothing: but righteousness deliuereth from death.

As the whirlewind passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

The righteous shal neuer be removed: but the wicked shal not dwel in the lande.

The feare of the Lorde encreaseth the daies: but the yeres of the wicked shal be diminished.

Fret not thy selfe because of the malicious, neither be enuious at the wicked.

For there shal be none ende of plagues to the euil man: the light of the wicked shal be put out.

He that soweth iniquitie shal reape affliction; and the rod of his anger shal faile.

The mouth of a strange woman is as a deepe pit, he with whom the Lord is angrie, shal fal therein.

The righteous catcheth to the contentation

Pro. 11.

10

11

24

22

13

Chapter.

The seconde part

tentation of his minde : but the bellie of the wicked, shal want.

Pro.10. The patient abiding of the righteous shal be gladnes : but the hope of the wicked, shal perish.

11 When the wicked man dieth his hope perisheth, and the hope of the vniust, shal perish.

14 The euil shal bow before the good, and the wicked at the gates of the righteous.

21 The wicked shal be a raunsome for the iust, and the transgressor for the righteous.

Eccles.8. Though a sinner doe euil an hundred times, and God prolongeth his daies, yet I knowe it shal be wel with them that feare the Lorde, and doe reuerence before him.

But it shal not be wel to the wicked, neither shal he prolong his daies, he shal be like a shadowe, because he feareth not God.

Pro.12. There shal none iniquitie come to the iust: but the wicked are ful of euil.

13 Affliction followeth sinners : but vnto the righteous God wil recompence good.

14 } There is a way that seemeth right
16 }

to a man, but the issues therof are the waies of death.

God ouerthroweth the wicked for Pro. 21.
their euil.

Destruction shal be to the workers
of iniquitie.

The way of the wicked wil deceiue 12
them.

When the wicked are encreased, 29
transgression encreaseth : but the
righteous shal see their fal.

Be not enuious for the wicked man, 3
neither chuse any of his waies.

For the frowarde is an abominati-
on to the Lorde : but his secret is with
the righteous.

The curse of the Lorde is in the
house of the wicked : but he blesseth
the habitation of the righteous.

With the scorneful he scorneth, but
he giueth grace to the humble.

The wise shal inherite glorie : but
fooles dishonor, though they be exal-
ted.

The wicked shal be cast away for his 14
malice : but the righteous hath hope
in his death.

The Lorde hath made al things for 16
his owne sake : yea, euen the wicked
for

for the day of euil.

Pro. 11. As righteousness leadeth vnto life, so he that followeth euil, seeketh his owne death.

Turne in the former part vnto the ninth shred, pag 31.

The third shred.

A description of the wicked.

Pro. 24.



He that imagineth to do euil, men shal cal him the autor of wickednes.

14

Doe not they erre that imagine euil? but to the

that thinke on good things, shal be mercie and truth.

12

A good man getteth fauor of the Lorde; but the man of wicked imaginations, wil he condemne.

Deceit is in the hart of them that imagine euil.

11

They that are of a frowarde hart, are abomination to the Lorde.

15

The thoughts of the wicked are abomination to the Lorde.

21

The soule of the wicked witheth euil, and his neighbor hath no fauor in his eyes.

The foolishnes of a man peruerteth his way, and his hart fretteth against the Lorde. Pro. 19.

A wicked man hardeneth his face : 21
but the iust, he wil direct his waies.

Blessed is that man that feareth al- 28
way : but he that hardeneth his hart,
shal fal into euil.

An hautie looke, and a proude hart, 21
which is the light of the wicked, is
sinne.

The vnthriftrie man, and the wicked 6
man, walketh with a froward mouth.
He maketh a signe with his cies: he
signifieth with his feete ; he instruc-
teth with his fingers.

Leude things are in his hart: he
imagineth euil at al times, and raiseth
vp contentions.

Therefore shal his destruction come
speedilie: he shal be destroied sodain-
lie without recouerie.

A wicked man deceiueth his neigh- 16
bour, and leadeth him into the way
that is not good.

He shutteth his cies to deuise wic-
kednes: he moueth his lips, and brin-
geth euil to passe.

A wicked man diggeth vp euil, and
in

in his lips is like burning fire.

Pro. 10. The mouth of the righteous man is
as a wellspring of life : but iniquitie
couereth the mouth of the wicked.

11 An hypocrite with his mouth bur-
teth his neighbour.

15 The wicked mans mouth bableth
out euil things.

12 The euil man is snared by the wic-
kednes of his lips.

The lieng lips are an abomination
vnto the Lorde.

6 These sixe things doth the Lorde
hate ; yea, his soule abhorreth seuen :

The hautie eies, a lieng tongue,
and the handes that shed innocent
blood,

An hart that imagineth wicked, en-
terprises ; feete that be swift in run-
ning vnto mischiese,

A false witnes that speaketh lies,
and him that raiseth vp contentions
among brethren.

28 He that turneth away his cares fro
hearing the Law, euen his praier shal
be abominable.

10 He that regardeth instruction is
in the way of life: but he that refuseth
correction, goeth out of the way.

Better

Better is the poore that walketh in
his vprightnes, than he that abuseth
his lips, and is a foole. Pro. 19.

For without knowledge the minde
is not good, and he that hasteth with
his feete, sinneth.

To feare the Lord is to hate euil, as
pride, and arrogancie, and the euil
way. 8

There is a generation that curseth
their father, and doth not blesse their
mother. 30

There is a generation that are pure
in their owne conceit, and yet are not
washed from their filthines.

There is a generation whose eies
are hautie, and their eie lids are lifted
vp.

There is a generation whose teeth
are as swordes, and their chawes as
kniues to eate vp the afflicted out of
the earth, and the poore from among
men.

When wisdom entereth into thine
hart, and knowledge delighteth thy
soule, 2

Then shal counsel preserue thee,
and vnderstanding shal keepe thee,

And deliuer thee from the euil way,
and

and from the man that speaketh frowarde things,

Prou. 2. And from them that leaue the waies of righteousness to walke in the waies of darkenes:

Which reioice in doing euil, and delight in the frowardnes of the wicked,

Whose waies are crooked, and they are leude pathes.

And it shal deliuer thee from the strange woman, euen from the stranger, which flattereth with his words:

Which forsaketh the guide of his youth, and forgetteth the couenant of his God.

17 The wicked man giueth heede to false lips.

12 The wicked desireth the net of euils.

14 The sinner despiseth his neighbor: but he that hath mercie on the poore, is blessed.

17 A wicked man taketh a gift out of the bosome to wrest the waies of iudgement.

18 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

He that iustificieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lorde.

Wicked men vnderstand no iudgement. 28

Laie no waite, O wicked man, against the house of the righteous, and spoile not his resting place. 24

He that causeth the righteous to go astraie by an euil waie, shal fal into his owne pit, and the vpright shal inherite good things. 28

He that rewardeth euil for good, euil shal not depart from his house. 17

He that hideth his sinnes shal not prosper, but he that confesseth and forsaketh them, shal haue mercie. 28

He loueth transgression, that loueth strife: and he that exalteth his gate, seeketh destruction. 17

He that maketh haste to be rich, shal not be innocent. 28

He that trusteth in his riches, shal fal. 11

It is an abomination to fooles to depart from euil. 13

With this compare the description of the godlie in the former part,

shred. 10. pag. 37.

The

The fourth thred.
Dehortations from listening
 vnto false teachers.

Pro. 19.



Y sonne, heare no more
 the instruction that cau-
 seth to erre from the
 words of knowledge.

2

When wisdomē en-
 tereth into thine hart, and knowledge
 delighteth thy soule,

Then shal counsel preserue thee,
 and vnderstanding shal keepe thee,

And deliuer thee from the euil way,
 and from the man that speaketh fro-
 warde things,

And from them that leaue the
 waies of righteousness to walke in the
 waies of darkenes :

Which reioice in doing euil, & de-
 lite in the frowardnes of the wicked.

Whose waies are croked, and they
 are leude pathes.

9

A foolish woman is troblesome :
 she is ignorant, and knoweth nothing.

But she sitteth at the doore of hir
 house on a seate in the hie places of
 the citie,

To cal them that passe by the way, Prou. 9.
that go right on their way, saieng,

Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,

Stollen waters are sweete, and hid bread is pleasant.

But he knoweth not that the dead are there, and that hir ghestes are in the depth of hel.

He that causeth the righteous to go astraie by an euil way, shal fal into his owne pit, and the vpright shal inherit good things. 28

My sonne, let not these things depart from thine eies, but obserue wisdom, and counsel. 3

So they shal be life to thy soule, and grace vnto thy neck.

Looke backe vnto the 1, 2, 3 shreds, of the former part.

The fift thred.

Dehortations from contempt of God, and his worde.

He



He that despiseth the worde, he shal be destroyed: but he that feareth the cōmandement, he shal be rewarded.

14 He that walketh in his righteousness, feareth the Lorde; but he that is leude in his waies, despiseth him.

12 A man shal be commended for his wisdom: but the frowarde of hart shal be despised.

1 O ye foolish, how long wil ye loue foolishnes? and the scornful take their pleasure in scorning, and the fooles hate knowledge?

Because I haue called, and ye refused: I haue stretched out mine hande, and none woulde regarde.

But ye haue despised al my counsel, and would none of my correction.

I wil also laugh at your destruction, and mock when your feare commeth.

When your feare commeth like so-
daine desolation, and your destruction shal come like a whirlwind: when affliction and anguish shal come vpon you,

Then shal they cal vpon me, but I wil not answere: they shal seeke me carelie,

carelie, but they shal not finde me,
Because they hated knowledge, and
did not chuse the feare of the Lorde.

They woulde none of my counsel,
but despised al my correction.

Therefore shal they eate of the fruit
of their owne waie, and be filled with
their owne deuices, &c.

*More hereof in the former part,
shred. 4. pag. 11.*

The sixt thred.

*Dehortations from trusting in
any thing but in God alone.*



Trust in the Lorde with Prou. 3.
al thine hart, and leane
not vnto thine owne
wisedome.

In al thy waies ac-
knowledge him, and he shal direct
thy waies.

Be not wise in thine owne eies, but
feare the Lord, and depart from euil.

A wise man goeth vp into the citie
of the mightie, and casteth downe the
strength of the confidence thereof.

Riches auaille not in the daie of
wrath : but righteousnes deliuereth
from

2 I

I I

from death.

Pro. 11. When a wicked man dieth, his hope
perisheth, and the hope of the vniust
shal perish.

He that trusteth in his riches, shal
fal: but the righteous shal florish as a
leafe.

16 He that trusteth in the Lorde, he is
blessed.

*Reade the 14. thred in the former
part, pag. 45.*

The seuenth thred. *Dehortations from Pride.*

Pro. 21.  N hautie looke, and a
proud hart, which is the
light of the wicked, is
sinne.

8 The feare of the Lord
is to hate euil, as pride, arrogancie,
and the euil way.

15 The Lord wil destroe the house of
the proude man; but he wil establishe
the borders of the widowe.

16 Al that are proude in hart, are an
abomination to the Lorde: though
hande ioine in hande, he shal not be
vnpunished.

These

These sixe things doth the Lorde Prou.6.

hate : yea, his soule abhorreth seauen:

The hautie eies, a lieng tongue,
and the handes that shed innocent
blood, &c.

He that is of a proude hart, stirreth 28
vp strife.

Onelie by pride doth man make 13
contention : but with the wel aduised
is wisedome.

When the wicked man commeth, 18
then commeth contempt, and with
the vile man reproch.

There is that maketh himselfe rich, 13
and hath nothing; and that maketh
himselfe poore, hauing great riches.

He that is despised, and is his owne 12
seruant, is better than he that boa-
steth himselfe, and lacketh bread.

Better is it to be of an humbled 16
minde with the lowlie, than to deuide
the spoiles with the proude.

The patient in spirit, is better than Eccles.7.
the proude in spirit.

When pride commeth, then com- Pro.11.
meth shame : but with the lowlie is
wisedome.

Pride goeth before destruction, and 16
an hie minde before the fal.

R. 1.

Before

Chapter.

The seconde part

Pro. 18. Before destruction the hart of man
is hautie : and before glorie goeth
lowlines.

17 He that exalteth his gate , seeketh
destruction.

29 The pride of man shal bring him
lowe: but the humble in spirit shal en-
ioie glorie.

30 Two things haue I required of thee,
denie me them not, before I die :

Remooue far fro me vanitie and
lies: giue me not pouertie, nor riches:
fecde me with foode conuenient for
me,

Least I be ful, and denie thee , and
saie , Who is the Lorde ? or least I
be poore and steale , and take the
Name of my God in vaine.

If thou hast bin foolish in lifting thy
selfe vp , and if thou hast thought
wickedlie , laie thine hande vpon thy
mouth.

*Hetherto refer the exhortations vnto
Lowlines, or Humilisie in the for-
mer part, shred. 15. pag. 46.*

The eight thred.
Dehortations from Hypocrisie.

There



Here is a generation Pro.30.
that are pure in their
owne conceipt, and yet
are not washed from
their filthines.

An hyppocrite with his mouth hur- 11
teth his neighbor.

The mouth of a righteous man is 10
a wellspring of life : but iniquitie co-
uereth the mouth of the wicked.

The mouth of the wicked swallow- 19
eth vp iniquitie.

A wicked man deceiueth his neigh- 16
bor, & leadeth him into the way that
is not good.

They that are of a frowarde hart, 11
are abomination to the Lord; but they
that are vpright in their waie, are his
delite.

The ninth thred.

Dehortations from abusing the tongue.



Vt awaie from thee a Prou.4.
frowarde mouth, & put
wicked lips far fro thee.

There is that spea- 12
keth wordes like the
1. 2. prickings

prickings of the sworde : but the tong
of wise men is health.

Pro. 17. Euen a foole when he holdeth his
peace is counted wise, and he that
stoppeth his lips, prudent.

14 In the mouth of the foolish is the
rod of pride : but the lips of the wise
preserue them.

11 An hypocrite with his mouth hur-
teth his neighbor.

12 The talking of the wicked is to lie
in waite for blood.

18 The froward hart findeth no good,
and he that hath a naughtie tongue,
shal fall into euil.

A fooles mouth is his owne de-
struction, and his lips are a snare to
his soule.

Eccle. 10. The wordes of the mouth of a wise
man haue grace : but the lips of a
foole deuour himselfe.

The beginning of the wordes of
his mouth is foolishnes, and the lat-
ter end of his mouth, is wicked mad-
nes.

For the foole multiplieth wordes,
saieng, Man knoweth not what shal
be : and who can tel him what shal be
after him ?

Better is the poore that walketh in
his vprightnes : than he that abu-
seth his lips, and is a foole. Pro.19.

Be not thou enuious against euil
men, neither desire to be with them. 24

For their hart imagineth destruc-
tion, and their lips speake mischief.

*Of the right vse and praise of the tongue,
may you reade in the former parts,
thred 18. pag. 51. and thred*

51. pag. 112.

Dehortations from

Sondrie Vices against
the second Table.

The 10. thred.

*Dehortations from disobedi-
ence against parents.*



Foole despiseth his fa- Pro.15.
thers instruction: but he
that regardeth correc-
tion, is prudent.

He that destroyeth his
father, or chaseth away his mother, is
a leude, and shameful childe. 19

He that robbeth his father and
r. 3. mother, 28

mother, and saith, it is no transgression, is the companion of a man that destroyeth.

Pro.30. There is a generation that curseth their father, and doth not blesse their mother.

20 He that curseth his father or his mother, his light shall be put out in obscure darkenes.

30 The eie that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley pick it out, & the yong eagles, eate it.

What is the dutie of parents towards their children, and the dutie of children likewise towards their parents you shall finde afore in the former part,

shred.25. pag.64. and

shred.26. pag.65.

The ii. thred.

Dehortations from rebellion against Magistrates.

Pro.24.



Y sonne, feare the Lord, and the King, and meddle not with them that are seditious.

For their destruction shall

shal rise sodainlie, and who knoweth
the ruine of them both.

A seditious person seeketh onelie Pro.17.
euil, and a cruel messenger shal be
sent against him.

The feare of the King is like the 20
roaring of a lion, he that prouoketh
him to anger, sinneth against his
owne soule.

Curse not the King, no not in thy Eccle.10.
thought, neither curse the rich in thy
bed chamber: for the foule of the
heauen shal carie the voice, and that
which hath winges, shal declare the
matter.

*Looke backe vnto the 30. thred of the
former part, pag.72.*

The 12.thred.

Dehortations from oppres- sing of Subiects.

Ob not the poore, be^m Pro.22.
cause he is poore, nei-
ther oppresse the afflic-
ted in iudgement.

Surelie it is not good 17
to condemne the iust, nor that the
Princes should smite such for equitie.

Eccles.5. If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher than the highest, regardeth, and there be higher than they.

4 So I turned and considered al the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hande of them that oppresse them, and none comforteth them.

Pro.30. There is a generation whose teeth are swordes, & their chawes as kniues to eate vp the afflicted out of the earth, & the poore from among men.

Eccles.7. Surelie oppression maketh a wise man mad: and the reward destroiethe the hart.

I haue scene al things in the daies 17 of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

8 And likewise I sawe the wicked 10 buried, and they returned, and they that came from the holie place, were yet forgotten in the citie wherein they

they had done right : this is also vanitie.

Looke the 32.shred, in the former part, pag.76.

The 13.thred.

Dehortations from promoting

*such vnto honor, as deserue
no preferment.*



Vtice exalteth a nati- Pro.14.
on.

There is an euil that *Eccle.10.*

I haue seene vnder the
sunne, as an error that
proceedeth from the face of him that
ruleth :

Follie is set in great excellencie,
and the rich set in the lowe place.

I haue seene seruants on horses, and
Princes walke as seruants on the
grounde.

As the snowe in summer, and as the Pro. 26.
raine in the haruest are not meete ;
so is honor vnseemelic for a foole.

As the closing vp of a pretious stone
in an heape of stones : so is he that gi-
ueth glorie to a foole.

When the righteous men reioice 28
there

there is great glorie : but when the wicked come vp, the man is tried.

Pro.28. When the wicked rise vp, men hide themselves : but when they perish, the righteous reioice.

Ecclef.8. Who is as the wise man ? and who knoweth the interpretatiō of a thing ? The wisdom of a man doth make his face to shine , and the strength of his face, shal be changed.

Prou.3. Let not mercie and truth forsake thee, bind them on thy neck, & write them vpon the table of thine hart:

So shalt thou finde fauor and good vnderstanding in the sight of God and man.

27 He that keepeth the figtre, shal eate the fruite thereof: so he that waiteth vpon his maister, shal come to honor.

3 The wise shal inherite glorie : but fooles dishonor , though they be exalted.

14 The euil shal bow before the good, and the wicked at the gates of the righteous.

The 14.thred.

What things causeth infamie, and dishonor.

He



17 **H**E that seeketh good things getteth fauor: but he that seeketh euil it shal come to him.

15 Good vnderstanding maketh acceptable; but the waies of the disobedient, is hated.

13

18 Pouertie and shame is to him that refuseth correction: but he that regardeth correction, shal be honored.

3 When pride commeth, then commeth shame.

11

31 He that committeth adulterie with a womā, is destitute of vnderstāding: he that doth it destroieth his owne soule.

6

33 He shal find a wound and dishonor, & his reproch shal neuer be put away.

Vices against the sixt

Commandement.

The 15. thred.

Dehortations from iniuring, or oppressing of anie.



16 **T**Hese six things doth the Lord hate: yea, his soule abhorreth seauen: Prou. 6.

17 The hautie eies, a lieng tongue, and the handes

handes that shed innocent blood,
 Prou.6. An hart that imagineth wicked enterprises, feete that be swift in running vnto mischief.

A false witnes that speaketh lies, and him that raiseth contentions among brethren.

II He that withdraweth the corne, the people wil curse him: but blessing shal be vpon the head of him that selleth corne.

He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

Looke the 34.thred in the former part, pag.80.

The 16.thred.

Dehortations from murder.

Prou.1.



Y sonne, if sinners doe intise thee, consent thou not.

If they saie, Come with vs, we wil lay wait for blood, and lie priuilie for the innocent without a cause:

We wil swallow them vp aliue like a graue euen whole, as those that go downe

downe into the pit.

15 My sonne, walke not thou in the way Prou. 1.
with them; refraine thy foote from
their path.

16 *For their secte run to euil, & make
haste to shed blood.

17 Certainly, as without a cause the
net is spread before the eies of al that
hath wings:

18 So they laie waite for blood, and
lie priuilie for their liues.

19 Such are the waies of euerie one
that is greedie of gaine: he would take
away the life of the owners thereof.

14 There is a generation whose teeth
are swordes, & their chawes as kniues
to eate vp the afflicted out of the
earth, & the poore from among men. 30

14 He that robbeth his father, and
mother, and saith it is no transgressi- 28
on, is the companion of a man that
destroieth.

16 These fixe things doth the Lorde
hate: yea, his soule abhorreth seauen: 6

17 The hautie eies, a lieng tong, & the
handes that shed innocent blood: &c.

17 A man that doth violence against 28
the blood of a person, shal flie vnto
the graue, and they shal not staie.

The

The 17.thred.
Dehortations from anger.

Eccles.7. **B**E not thou of an hastie 11
spirit: for anger resteth
in the bosome of fooles.

Pro. 29. An angrie man stir- 22
reth vp strife: and a fu-
rious man abouðeth in transgression.

19 The discretion of a man deferreth 11
his anger: and his glorie is to passe by
an offence.

14 He that is slow to wrath is of great 29
wisdom: but he that is of an hastie
minde, exalteth follie.

12 A foole in a daie shal be knownen by 16
his anger: but he that couereth shame,
is wise.

15 A soft answer putteth away wrath: 1
but griuous wordes stir vp to anger.

21 A gift in secret pacifieth anger, and 14
a gift in the bosome, great wrath.

27 Iron sharpeneth iron: so doth man 17
sharpen the face of his friende.

22 Make no friendship with an angrie 24
man, neither go with the furious.

17 It is better for a man to meete a 12
beare robbed of hir whelpes, than a
foole

foole in his follie.

19 A man of much anger shal suffer Pro. 19.
punishment.

*Looke thred. 37. pag. 86, in the
former part.*

The 18. thred.

*Dehortations from strife, con-
tention, and discorde.*



T is a mans honor to Pro. 20.
cease from strife : but
euery foole wil be med-
ling.

Go not forth hastilie 25
to strife, least thou knowe not what to
doe in the ende thereof, when thy
neighbor hath put thee to shame.

6 A fooles lips come with strife, and 18
his mouth calleth for stripes.

25 He that is of a proude hart, stirreth 28
vp strife.

28 A frowarde person soweth strife: 16
and a tale bearer maketh diuision
among Princes.

4 20 Without wood the fire is quenched, 26
and without a talebearer strife cesseth.

2 10 Cast out the scorner, and strife shal 22
go out : so contention and reproch
shal

shal cease.

Pro. 26. As the coale maketh burning 21
coales, and wood a fire : so the con-
tentious man, is apt to kindle strife.

30 When one churmeth milke, he 33
bringeth foorth butter; and he that
wringeth his nose, causeth blood to
come out: so he that forceth wrath
bringeth foorth strife.

26 He that passeth by, and medleth 17
with the strife that belongeth not vn-
to him, is as one that taketh a dog by
the eares.

6 These fixe things doth the Lorde 16
hate: yea, his soule abhorreth sea-
uen:

The hautie cies, a lieng tongue, 17
and the handes that shed innocent
blood,

An hart that imagineth wicked en- 18
terprises, feete that be swift in run-
ning vnto mischiefe,

A false witnes that speaketh lies, 19
and him that raiseth vp contentions
among brethren.

*Reade againe the exhortations vnto
Concorde in the former part, the*

*39. thred, pag. 72: also the
40. thred. pag. 91.*

The 19. thred.

*Dehortations from malice,
wrath, and hatred.*



HE that is slowe to wrath Pro. 14.
is of great wisdome.

The wicked shalbe cast
away for his malice.

He that hateth, wil
counterfeit with his lips, but in his
hart he laieth vp deceit.

Though he speake fauorable be-
leeue him not, for there are seauen
abominations in his hart.

Hatred may be couered by deceit:
but the malice thereof shal be disco-
uered in the congregation.

Better, is a dinner of greene herbes
where loue is, than a stalled oxe, and
hatred therewith.

A stone is heauie, and the sande
waightie, but a fooles wrath is hea-
uier than them both.

If he that hateth thee be hungrie,
giue him bread to eate; and if he be
thirstie, giue him water to drinke.

For thou shalt laie coales vpon his
head, and the Lord shal recompence
thee.

Chapter.

The seconde part

Prou. 5. But the ende of hir is bitter as wormewood, and sharpe as a two edged sworde, &c.

22 The mouth of a strange woman is as a deepe pit : he with whome the Lorde is angrie, shal fal therein.

23 For a whoore is as a deepe ditch, and a strange woman is as a narrowe pit.

Also she lieth in waite as for a pray, and she encreaseth the transgressions of men.

6 For because of the whorish woman a man is broght to a morsel of bread, and a woman wil hunt for the pretious life of man.

29 A man that loueth wisedome reioiceth his father, but he that feedeth harlots, wasteth his substance.

Eccles. 7. I haue compassed about, both I and mine hart to knowe, and to enquire, and to search wisedome and reason, and to knowe the wickednes of follie, and the foolishnes of madnes,

And I finde more bitter than death the woman whose hart is as nets and snares, and hir handes, as bandes : he that is good before God, shal be deliuered from hir, but the sinner shal be taken

taken by hir.

Turne to the exhortations vnto
Chastitie in the former part,
shred, 41. pag. 93.

The 22. thred.

Dehortations from Adulterie.



Hen wisdome entereth Prou. 2.
into thine hart, & know-
ledge deliteth thy soule,

Then shal counsel pre-
serue thee, and vnder-
standing shal keepe thee,

And deliuer thee from the euil
way, and from the man that speaketh
froward things,

And from them that leaue the waies
of righteousness to walke in the waies
of darknes :

Which teioice in doing euil, & de-
lite in the frowardnes of the wicked,

Whose waies are crooked, and they
are leude in their pathes.

And it shal deliuer thee from the
strange woman, euen from the stran-
ger which flattereth with hir words.

Which forsaketh the guide of hir
youth, and forgetteth the couenant of
hir

shal cease.

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coales, and wood a fire : so the con-
tentious man, is apt to kindle strife.

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For thou shalt laie coales vpon his
head, and the Lord shal recompence
thee.

thee.

Pro. 24. Be thou not glad when thine eni- 17
mie falleth, and let not thine hart re-
ioice when he stumbleth,

Least the Lorde see it, and it dis- 18
please him, and he turne his wrath
from him.

29 Bloodie men hate him that is vp- 10
right: but the iust haue care of his
soule.

He that is partener with a theefe, 24
hateth his owne soule: he heareth
cursing, and declareth it not.

8 He that sinneth against me (the 35
Lorde) hurteth his ownē soule: and al
that hate me loue death.

*Looke backe vnto the exhortations
vnto Loue in the former part,
the 40.thred, pag. 91.*

The 20.thred.

Dehortations from Enuie.

Pro. 14.



Sounde hart is the life 30
of the flesh: but enuie
is the rotting of the
bones.

23

Eate thou not the 6
bread of him that hath an euil eie,
neither

neither desire his deintie meates.

For as though he thought it in his hart, so wil he saie vnto thee, Eate and drinke: but his hart is not with thee. Pro. 23.

Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

Anger is cruel, and wrath is raging, but who can stand before enuie? 27

Vices against the uenth Commande- ment.

The 21.thred.

*Dehortations from VVhore-
dome, and fornication.*



Y sonne, harken vnto Prou. 5.
my wisedome, and en-
cline thine eare vnto
my knowledge,

That thou maiest re-
garde counsel, and thy lips obserue
knowledge.

For the lips of a strange woman
drop as an honie combe, & hir mouth
is more soft than oile.

But

Chapter.

The seconde part

Prou. 5.

But the ende of hir is bitter as wormewood, and sharpe as a two edged sworde, &c.

22

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For a whoore is as a deepe ditch, and a strange woman is as a narrowe pit.

Also she lieth in waite as for a pray, and she encreaseth the transgressions of men.

6

For because of the whorish woman a man is brought to a morsel of bread, and a woman wil hunt for the pretious life of man.

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A man that loueth wisdom reioiceth his father, but he that feedeth harlots, wasteth his substance.

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Turne to the exhortations vnto
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froward things,

And from them that leaue the waies
of righteousness to walke in the waies
of darknes :

Which reioice in doing euil, & de-
lite in the frowardnes of the wicked,

Whose waies are crooked, and they
are leude in their pathes.

And it shal deliuer thee from the
strange woman, euen from the stran-
ger which flattereth with hir words.

Which forsaketh the guide of hir
youth, and forgetteth the couenant of
hir

hir God.

Prou. 2. Surelie hir house leadeth to death, 18
and hir pathes vnto the dead.

Al they that go vnto hir returne 19
not againe, neither take holde of the
waies of life.

30 An adulterous woman eateth, and 20
wipeth hir mouth, and saith, I haue
not committed iniquitie.

6 Can a man take fire in his bosome, 27
and his clothes not be burnt?

Or can a man go vpon coales, and 28
his feete not be burnt?

So he that goeth into his neighbors 29
wife shal not be innocent, whosocuer
toucheth hir.

Men doe not despise a theefe when 30
he stealeth, to satisfie his soule, be-
cause he is hungrie.

But if he be founde, he shal restore 31
seauenfold, or he shal giue al the sub-
stance of his house.

But he that committeth adulterie 32
with a woman, he is destitute of vn-
derstanding: he that doth it destroi-
eth his owne soule.

He shal finde a wounde and disho- 33
nor, and his reproch shal neuer be put
away.

For

For ielousie is the rage of a man: Prou.6.
therefore he wil not spare in the daie
of vengeance.

He can not beare the sight of anie
ransome: neither wil he consent,
though thou augment the gifts.

Therefore walke thou in the waie
of good men, and keepe the waies of
the righteous.

2

*Reade the exhortations vnto mar-
ried folkes in the former part,
the 22. thred, pag. 59.*

The 23.thred.

Mo dehortations from Adulterie.



Y sonne, keepe my Prou. 7.
words, & hide my com-
mandements with thee.

Keepe my comman-
dements, and thou shalt
liue, and mine instruction as the apple
of thine eie.

Bind them on thy fingers, and write
them vpon the table of thine hart.

Saie vnto wisdome, Thou art my
sister; and cal vnderstanding thy
kinswoman,

That

Prou. 7. That they may keepe thee from
the strange woman, euen from the
stranger that is smooth in hir wordes.

As I was in the windowe of mine
house, I looked through my window,

And I sawe among the fooles, and
considered amōg the children a yong
man destitute of vnderstanding,

Who passed through the streete by
hir corner, & went toward hir house,

In the twilight in the euening, when
the night began to be black, & darke,

And beholde, there met him a wo-
man with an harlots behauior, and
subtile in hart.

(She is babling and loude : whose
feete can not abide in hir house.

Nowe she is without, nowe in the
streetes, and lieth in waite at euerie
corner)

So she caught him, and kissed him,
and with an impudent face saide vn-
to him,

I haue peace offering : this daie
haue I paide my vowes.

Therefore came I forth to meete
thee, that I might seeke thy face ; and
I haue founde thee.

I haue deckt my bed with orna-
ments,

ments, carpets, and laces of Egypt.

I haue perfumed my bed with Prou.7.
myrrhe, aloës, and cynamon.

Come, let vs take our fil of loue vn-
til the morning : let vs take our plea-
sure in daliance.

For mine husbände is not at home:
he is gone a far iourney.

He hath taken with him a bag of
siluer, and wil come home at the daie
appointed.

Thus with hir great craft she caused
him to yeelde, and with hir flattering
lips, she entised him.

And he followed hir straight waies,
as an ox that goeth to the slaughter,
and as a foole to the stocks for cor-
rection,

Till a dart strike through his liuer,
as a birde hasteth to the snare, not
knowing that he is in danger.

Heare me now therefore, O chil-
dren, and harken to the wordes of my
mouth.

Let not thine hart decline to hir
waies : wander thou not in hir paths.

For she hath caused many to fal
downe wounded, and the strong men
are al slaine by hir.

S. I.

Hir

Chapter.

The seconde part

Prou.7. Hir house is the way to the graue, 27
which goeth downe to the chambers
of death.

The 24.thred.
Of an euil woman.

Pro.21.7
and 26.5



It is better to dwel in a 9
corner of the house top, 24
than with a contentious
woman in a wide house.

21

It is better to dwei in 19
the wildernes, than with a contenti-
ous and angrie woman.

19

The contentions of a wife are like 13
a continual dropping.

27

A continual dropping in the day of 15
raine, and a contentious woman are
alike.

He that hideth hir, hideth the wind, 16
and she is as the oile in his right hand,
that vttereth it selfe.

30

For three things the earth is moo- 21
ued: yea, for foure it can not sustaine
it selfe:

For a seruant when he reigneth, and 22
a foole when he is filled with meate,

For the hateful woman, when she is 23
married, and for an handmaid that is
heire

heire to hir mistres.

A wise woman buildeth hir house: Pro.14.
but the foolish destroieth it with hir
owne handes.

I haue compassed about, both I and
mine hart to knowe and to enquire,
and to search wisedome and reason,
and to knowe the wickednes of follie,
and the foolishnes of madnes.

And I finde more bitter than death
the woman whose hart is as nets and
snares, and hir handes as bandes: he
that is good before God, shal be deli-
uered from hir, but the sinner shal be
taken by hir.

*The praise of a vertuous woman you
shal find in the former part,
shred.23. pag.60.*

The 25.thred.

*Dehortations from Intempe-
rancie, and Drunkennes.*



It is better to go to the
house of mourning, than
to the house of feasting.

The hart of the wise
is in the house of mour-
ning: but the hart of fooles is in the
house

house of mirth.

Pro. 21. He that loueth pastime, shal be a 17
poore man : and he that loueth wine
and oile, shal not be rich.

23 Keepe not company with drunkards, 20
nor with gluttons.

For the drunkard and the glutton 21
shal be poore, and the sleeper shal be
clothed with rags.

20 Wine is a mocker, and strong drinke 1
is ranging : and whosoever is decea-
ued thereby, is not wise.

31 It is not for Kings, O Lemuel, it is 4
not for Kings to drinke wine, nor for
Princes, strong drinke,

Least he drinke, and forget the de- 5
cree, and change the iudgement of
the children of affliction.

Giue ye strong drinke vnto him 6
that is readie to perish, and wine vnto
them that haue grieve of hart.

Let him drinke, that he may forget 7
his pouertie, and remember his mi-
serie no more.

23 To whom is wo ? to whom is sorow ? 29
to whom is strife ? to whom is mur-
muring ? to whom are wounds with-
out cause ? and to whom is the rednes
of the eies ?

30 Euen to them that tarie long at the wine, to the that go, & seke mixt wine.

31 Looke not vpon the wine when it is red, and when it sheweth his color in the cup, or goeth downe pleasantlie.

32 In the ende thereof it wil bite like a serpent, and hurt like a cockatrice.

33 Thine eies shal looke vpon strange women, and thine hart shal speake leude things.

34 And thou shalt be as one that sleepeth in the mids of the sea, and as he that sleepeth in the top of the mast.

35 They haue striken me, shalt thou saie, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therfore wil I seeke it yet stil.

*Reade the exhortations vnto Sobrietie,
or Temperance in the former
part, thred.42. pag.95.*

7 Vices against the eight
Commandement.

The 26.thred.

Dehortations from Theft, and
Roberie.



Ob not the poore, be- 21
cause he is poore, nei-
ther oppresse the afflic-
ted in iudgement.

21

The roberie of the 7
wicked shal destroie them, for they
haue refused to execute iudgement.

29

He that is a partner with a theefe, 24
hateth his owne soule: he heareth
cursing, and declareth it not.

28

He that robbeth his father and 24
mother, and saith it is no transgressi-
on, is the companion of a man that
destroiethe.

20

It is a destruction for a man to de- 25
uour that which is sanctified, and af-
ter the vowes to enquire.


30

Two things haue I required of thee, 7
denie me them not before I die.

Remouue far fro me vanitie and 8
lies: giue me not pouertie, nor riches:
feede me with foode conuenient for
me,

Least I be ful, and denie thee, and 9
saye, Who is the Lorde? or least I
be poore, and steale, and take the
Name of my God in vaine.

The 27. thred.
*Against deceit, Vsurie and
oppression.*

- 17  He bread of deceit is Pro.20.
sweete to a man, but af-
terward his mouth shal
be filled with grauel.
- 6 The gathering of trea- 21
sures by a deceitful tongue, is vanitie
tossed to and fro of them that seeke
death.
- 8 He that encreaseth his riches by 28
vsurie or interest, gathereth them for
him that wil be merciful vnto the
poore.
- 14 It is naught, it is naught, saith the 20
bier : but when he is gone apart, he
boasteth.
- 31 He that oppresseth the poore, re- 14
prooueth him that made him, but he
honoreth him, that hath mercie on
the poore.
- 16 He that oppresseth the poore to 22
encrease himselte, and giueth vnto
the rich shal surelie come to pouertie.

The 28.thred.

*Against false waightes,
and measures.*

Pro.11.



Alse balances are an
abomination vnto the
Lorde: but a perfect
waight pleaseth him.

16

A true waight and ba-
lance are of the Lorde: al the waights
of the bag are his worke.

20

Diuers waightes, and diuers mea-
sures, both these are euen abominati-
on vnto the Lorde.

Diuers waights are an abominati-
on vnto the Lorde, and deceitful ba-
lances, are not good.

The 29.thred.

What causeth pouertie.

Prou.5.



Ecpe thy way far from
an harlot, and come
not neere the doore of
hir house,

Least thou giue thine
honor vnto others, and

thy yecres to the cruel:

Least

verse

- 10 Least the stranger shoulde be filled with thy strength, and thy labors be in the house of a stranger, Prou. 5.
- 11 And thou mourne at thine ende (when thou hast consumed thy flesh and thy bodie)
- 12 And saie, Howe haue I hated instruction, and mine hart despised correction?
- 13 And haue not obeied the voice of them that taught me, nor inclined mine eare to the that instructed me.
- 10 16 - Because of the whoorish woman a man is brought to a morsel of bread, and a woman wil hunt for the pretious life of man. 6
- 23 3 A man that loueth wisdom, reioiceth his father: but he that feedeth harlots, wasteth his substance. 29
- 20 10 Keepe not companie with drunkardes, nor with gluttons. 23
- 8 21 For the drunkard and the glutton shal be poore, and the sleeper shal be clothed with rags.
- 9 17 He that loueth pastime shal be a poore man: and he that loueth wine and oile, shal not be rich. 21
- 9 9 How long wilt thou sleepe, O slug-garde? when wilt thou arise out of thy sleepe? 6
- f. 5. sleepe?

sleepe?

Pro.24. Yet a little sleepe, a little slumber, a little folding of the handes to sleepe. 10 33

6 } Therefore thy pouertie commeth 11
24 } as one that traueleth by the way, and 34
thy necessitie, like an armed man.

19 Slothfulnes causeth to fal a sleepe, & 15
a deceitful person shal be affamished.

20 The slothful wil not plowe, because 4
of winter : therefore shal he beg in
sommer, but haue nothing.

21 The thoughts of the diligent do sure- 5
lie bring abundance : but whosoever
is hastie, commeth surelie to pouertie.

13 Pouertie and shame is to him that 18
refuseth instruction : but he that re-
gardeth correction, shal be honored.

The righteous eateth to the con- 25
tentation of his minde : but the bellie
of the wicked shal want.

The 30.thred.

Dehortations from Co- uetousnes.

Prou.1.



Y sonne, if sinners doe 10
entise thee, cōsent thou
not.

If they saie, Come 11
with vs, we wil lay waite
for

for blood, and lie priuily for the innocent without a cause:

We wil swalowe them vp aliue like Prou.1.
a graue euen whole, as those that go
downe into the pit:

We shal finde al precious riches,
and fil our houses with spoile:

Cast in thy lot among vs: we wil al
haue one purse:

My sonne, Walke not thou in the
waie with them: refraine thy foote
from their path.

For their feete runne to euil, and
make haste to shed blood.

Certainelie as without a cause the
net is spread before the eies of al that
hath wings:

So they laie waite for blood, and
lie priuilie for their liues,

Such are the waies of euerie one
that is greedie of gaine: he woulde
take awaie the life of the owners
thereof.

Trauel not too much to be rich: but
cease from thy wisdom. 23

Wilt thou cast thine eies vpon it,
which is nothing? For riches taketh
hir wings, as an eagle, and flieth into
the heauen.

Pro.29. A man with a wicked eie haſteth to 23
riches, and knoweth not, that pouer- 17
tie ſhal come vpon him.

A faithfull man ſhal abound in bleſ- 20
ſings, and he that maketh haſte to be 14
rich, ſhal not be innocent.

11 He that truſteth in his riches, ſhal 28
fal: but the righteous ſhal flouriſh as a 15
leaſe.

He that troubleth his owne houſe, 29
ſhal inherit the winde, and the foole 16
ſhal be ſeruant to the wiſe in hart.

15 He that is greedie of gaine, troubleth 27
his owne houſe: but he that hateth 9
giſtes, ſhal liue.

11 He that withdraweth the corne, the 26
people wil curſe him: but bleſſing ſhal 8
be vpon the head of him that ſelleth
corne.

28 A Prince deſtitute of vnderſtan- 16
ding, is alſo a great oppreſſor; but he
that hateth couetouſnes, ſhal prolong
his daies.

30 There is a generatiō whoſe teeth are 14
as ſwords, & their chawes as kniues to
eate vp the afflicted out of the earth,
and the poore from among men.

10 The treaſures of wickednes profite 2
nothing.

verſe

22 17 He that is merciful rewardeth his Pro. 11.

owne ſoule : but he that troubleth his
owne fleſh, is cruel.

20 14 There is that ſcattereth, & is more
encreaſed : but he that troubleth his
owne fleſh, is cruel.

28 15 The Horſeleach hath two daughters 30
which crie, Giue, giue. There be three
things that wil not be ſatiſſied : yea,
foure that ſaie not, It is inough :

29 16 The graue, and the barren wombe,
the earth that cannot be ſatiſſied with
water, and the fire that ſaith not, It is
inough.

26 9 He that loueth ſiluer, ſhal not be ſa- Eccleſ. 5.
tiſſied with ſiluer, and he that loueth
riches, ſhal be without the fruite ther-
of : this is alſo vanitie.

6 8 There is one alone, and there is not 4
a ſeconde, which hath neither ſonne,
nor brother, yet is there none ende of
al his trauel, neither can his eie be ſa-
tiſſied with riches : neither doth he
thinke, For whom do I trauel, and de-
fraude my ſoule of pleaſure ? This is
alſo vanitie, and this is an euil trauel.

4 1 There is an euil, which I ſawe vn- 6
der the ſunne, and it is much among
men :

Eccles. 6.

A man to whom God hath giuen 2
riches and treasures, and honor, and
he wanteth nothing for his soule of al
that he desireth: but God giueth him
not power to eate therof, but a strange
man shal eate it vp: this is vanitie, and
this is an euil sicknes.

If a man beget an hundred chil- 3
dren, and liue many yeeres, and the
daies of his yeeres be multiplied: and
his soule be not satisfied with good
things, and he be not buried, I saie an
vntimelie fruite is better than he.

For he commeth into vanitie, and 4
goeth into darkenes: and his name
shal be couered with darkenes.

Also he hath not seene the sunne, 5
nor knowen it: therefore this hath
more rest than the other.

And if he had liued a thousande 6
yeeres twise tolde, and had seene no
good, shal not al go to one place?

Al the labor of man is for the mouth, 7
yet the soule is not filled.

For what hath the wise man more 8
than the foole? what hath the poore
that knoweth howe to walke before
the liuing?

The sight of the cie is better than 9
to

- 2 to walke in the lustes : this also is vanitie, and vexation of spirit.
- 3 There is an euil sicknes that I haue *Eccles. 5.* seene vnder the sunne : to wit, riches reserued to the owners thereof for their euil.
- 4 And these riches perish by euil traueled, and he begetteth a sonne, and in his hande is nothing.
- 5 As he came forth of his mothers bellie, he shal returne naked to go as he came.
- 6 And this also is an euil sicknes that in al points as he came, so shal he go, and what profit hath he that he hath traueled for the winde ?
- 7 Also al his daies he eateth in darknes with much griefe, and in his sorowe and anger.
- 8 Behold then, what I haue seene good, that it is comelie to eate, and to drinke, and to take pleasure in al his labor, wherein he traueled vnder the sunne, the whole number of the daies of his life, which God giueth him, for his portion.
- 9 Also to euerie man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and
to

to take his part, and to enioie his labor: this is the gift of God.

To this refer the exhortations vnto bountifulnes, or Liberalitie in the former part, the 48,shred, pag. 106.

The 31.thred.
Dehortations from Prodigalitie.

Pro. 23.



Keepe not companie 20
with drunkards, nor
with gluttons.

For the drunkard 21
and the glutton shal
be poore, and the
sleeper, shal be clo-

thed with rags.

21

He that loueth pastime shal be a 17
poore man: and he that loueth wine
and oile, shal not be rich.

29

A man that loueth wisedome, re- 3
ioiceth his father: but he that feedeth
harlots, wasteth his substance.

Ecclef. 7.


It is better to go to the house of 4
mourning, than to the house of fea-
sting.

The thoughts of the wise is in the 16
house

house of mourning: but the harts of
fooles is in the house of mirth.

The 32.thred.

Dehortations from sloth, and idlenes.

6  O to the Pismire, O slug- Prou. 6.
gard, beholde hir waies,
and be wise.

7 For she hauing no
guide, nor gouernor, nor
ruler,

8 Prepareth hir meate in the sommer,
& gathereth hir foode in the haruest.

9 Howe long wilt thou sleepe, O slug-
gard? when wilt thou arise out of thy
sleepe?

10 Yet a little sleepe, a little slumber, a
little folding of the handes to sleepe.

11 Therefore thy pouertie commeth
as one that traueleth by the waie, and
thy necessitie like an armed man.

12 The vnthrifstie man, and the wicked
man walketh with a froward mouth.

13 He maketh a signe with his cies;
he signifieth with his feete, he instruc-
teth with his fingers.

14 Leude thinges are in his hart: he
imagi-

imagineth euil at al times, and raiseth
vp contentions.

Prou. 6. Therefore shal his destruction come
spedilie: he shal be destroied sodain-
lie without recouerie.

10 A slothful hand maketh poore: but
the hand of the diligent maketh rich.

19 The slothful hideth his hande in
his bosome, and wil not put it to his
mouth againe.

20 The slothful wil not plowe because
of winter: therefore shal he beg in
sommer, but haue nothing.

22 The slothful man saith, A Lion is
without, I shal be slaine in the strete.

26 The slothful man saith, A Lion is
in the waie, a Lion is in the streetes.

The slothful man hideth his hande
in his bosome, and it grieveth him to
put it againe to his mouth.

Eccles. 4. The foole foldeth his handes, and
eateth vp his owne flesh.

10 By slothfulnes the rooffe of the
house goeth to decaie, and by the
idlenes of the handes the house drop-
peth through.

Pro. 26. As the doore turneth vpon his
hindges; so doth the slothful man vpon
his bed.

16 The sluggarde is wiser in his owne conceit, than seuen men that can render a reason. Pro. 26.

35 The desire of the slothful slaieth him: for his handes refuse to worke. 21

4 26 He coueteth euermore greedilie, but the righteous giueth, and spareth not.

24 29 The waie of a slothful man is as an hedge of thornes: but the waie of the righteous, is plaine. 15

4 9 He also that is slothful in his work, is euen the brother of him that is a great waster. 18

13 26 As vineger is to the teeth, and as smoke to the eies: so is the slothful to them that sende him. 10

13 30 I passed by the fielde of the slothful, and by the vineyarde of the man destitute of vnderstanding: 24

5 31 And lo, it was al growen ouer with thornes, and nettles had couered the face thereof, and the stone wal thereof was broken downe.

8 32 Then I beheld, and I considered it wel: I looked vpon it, and receiued instruction.

4 5 He that gathereth in sommer is the sonne of wisdom; but he that sleepeeth in haruest, is the sonne of confusion. 10

fusion.

Pro. 20. Loue not sleepe, least thou come
vnto pouertie: open thine eies, and
thou shalt be satisfied with bread.

Vices against the nyynth Commandement.

The 33. thred. *Against the abuse of the Tongue.*

Pro. 15.



Ioie commeth to a man
by the answere of his
mouth, and howe good
is a word in due season?

13

A man shal eate good
things by the fruite of his mouth: but
the soule of the trespassers shal suffer
violence.

11

A wicked man diggeth vp euil, and
in his lips is like burning fire.

18

A fooles lips come with strife, and
his mouth calleth for stripes.

12

The euil man is snared by the wic-
kednes of his lips, but the iust shal
come out of aduersitie.

10

The wise in hart wil receiue com-
mande-

mandements: but the foolish in talke,
shal be beaten.

More hereof afore, thred, 9. pag. 143.

The 34. thred.

Dehortations from Periurie,
and false witnes bearing.



BE not a witnes against Pro. 24.
thy neighbor without a
cause: for wilt thou de-
ceiue with thy lips?

14

A faithful witnes wil
not lie: but a false recorde wil speake
lies.

A faithful witnes deliuereth soules:
but a deceiuer speaketh lies.

12

He that speaketh truth, wil shewe
righteousnes, but a false witnes vseth
deceit.

25

A man that beareth false witnes
against his neighbor, is like an ham-
mer, and a sword, and a sharpe arrowe.

6

These fixe things doth the Lorde
hate: yea, his soule abhorreth seauen:

The hautie eies, a lieng tongue,
and the handes that shed innocent
blood,

An hart that imagineth wicked en-
terprises,

terprises, feete that be swift in running
to mischiefe,

Prou. 6. A false witnes that speaketh lies, 19
and him that raiseth vp contentions
among brethren.

19 A wicked witnes mocketh a iudge- 28
ment; and the mouth of the wicked
swalloweth vp iniquitie.

But iudgements are prepared for 29
the scorers, and stripes for the back
of fooles.

A false witnes shal not be unpuni- 5
shed: and he that speaketh lies, shal
not escape.

A false witnes shal not be unpuni- 9
shed, and he that speaketh lies, shal
perish.

21 A false witnes shal perish. 28

The 35.thred.

Dehortations from Lieng.

Pro. 12.



He lieng lips are an a- 22
bomination vnto the
Lorde: but they that
deale truelie are his de-
lite.

17

Hie talke becommeth not a foole, 7
much lesse a lieng talke a Prince.

That

That that is to be desired of a man Pro. 19.
is his goodnes, and a poore man is
better than a lier.

A righteous man hateth lieng 13
wordes.

Two things haue I required of thee: 30
denie me them not before I die:

Remooue far fro me vanitie and
lies: giue me not pouertie, nor riches:
feede me with foode conuenient for
me,

The 30.thred.

Debortations from slandering,
and backbiting of any.



He that dissembleth ha- Pro. 10.
tred with lieng lips, and
he that inuenteth slan-
der, is a foole.

He that goeth about 11
as a slanderer, discouereth a secret:
but he that is of a faithful hart, con-
cealeth a matter.

He that goeth about as a slande- 20
rer, discouereth secretes: therefore
meddle not with him that flattereth
with his lips.

As the Northwinde driueth awaie 25
the

the raine: so doth an angrie countenance the slandering tongue.

The 37.thred.

Dehortations from Dissimulation, and Flatterie.

Pro. 26.



He that hateth wil counterfeit with his lips; but in his hart he laieth vp deceit.

Though he speake faithfully, beleue him not: for there be seauen abominations in his hart.

As he that faineth himselfe mad, casteth firebrands, arrowes, and mortal things:

So dealeth the deceitful man with his friend, and saith, Am not I in sport?

Deceit is in the hart of them that imagine euil.

A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

Confidence in an vnfaithful man in time of trouble, is like a broken tooth, and a sliding foote.

A man that flattereth his neighbor, spreadeth a net for his steps.

He that praiseth his friende with a loude

loude voice rising earelie in the morning, it shal be counted to him as a curse.

The woundes of a louer are faithful: and the kisses of an enemie are pleasant. Pro.27.

He that rebuketh a man shal finde more fauor at the length, than he that flattereth with his tongue. 28

The 38.thred.

Dehortations from vaine glorie, or Boasting.



Boaste not thy selfe before the King, and stand not in the place of great men. Pro.25.

For it is better, that it be saide vnto thee, Come vp hither, than thou to be put lower in the presence of the Prince, whom thine eies haue seene.


He that is despised and is his owne seruant, is better than he that boasteth himselfe, and lacketh bread. 12

A man that boasteth of false liberality, is like clouds and winde without raine. 25

Eccles. 7. Be thou not iust ouermuch, neither
make thy selfe ouerwise : wherefore
shouldest thou be desolate ?

Pro. 12. Manie men wil boast, euerie one of
his owne goodnes, but who can finde
a faithful man ?

The 39.thred.
Dehortations from Babling,
or vsing superfluitie of
wordes..

Pro. 13.  E that keepeth his
mouth, keepeth his life:
but he that openeth his
lips, destruction shal be
to him.

10 Wisemen laie vp knowledge : but
the mouth of the foole is a present de-
struction.

Eccle. 10. If the serpent byte when he is not
charmed : no better is a babler.

The wordes of the mouth of a wise
man haue grace : but the lips of a
foole deuoure himselfe.

The beginning of the wordes of his
mouth is foolishnes, and the latter
ende of his mouth, is wicked madnes.

For the foole multiplieth wordes,
saicng,

saieng, Man knoweth not what shal be, and who can tel him what shal be after him?

He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit. Pro.17.

Euen a foole (when he holdeth his peace) is counted wise : and he that stoppeth his lips, prudent.

A foole poureth out al his minde: but a wise man keepeth it in til afterwarde. 29

*Looke Silence, thred 53, pag. 115.
in the former part.*

The 40.thred.

Dehortations from scornerfulnes.



Wise sonne wil obeie the instruction of his father: but a scorner wil heare no rebuke. Pro.13.

A scorner loueth not him that rebuketh him, neither wil he go vnto the wise. 15

Smite a scorner, and the foolish wil beware: and reprove the prudent, and he wil vnderstande knowledge. 19

t. 2. When

Pro.21. When the scorner is punished, the foolish is wise: & when one instructeth the wise, he wil receiue knowledge.

The 41.thred.

Against contempt.

Pro.11.



He that despiseth his neighbor, is destitute of wisdom: but a man of vnderstanding wil kepe silence.

14

The sinner despiseth his neighbor: but he that hath mercie on the poore, is blessed.

The 42.thred.

Dehortations from violating the tenth and last Commandement.

Pro.16.



Like the waies of a man are cleane in his own eyes: but the Lord pondereth the spirits.

17

As is the sining pot for siluer, and the fornace for golde: so the Lorde trieth the harts.

18

The spirit of a man wil sustaine his infirmitie: but a wounded spirit, who can

can beare it?

15 Al the daies of the wicked are euil, Pro. 15.
but a good conscience is a continual
feast.


3 Commit thy worke vnto the Lord, 16
and thy thoughts shal be directed.

12 15 My sonne, if thine hart be wise, mine 23
hart shal reioice, and I also.

*Looke vnto the 56. shred, in the
former part, pag. 120.*

The 43. thred.

*The punishment of such as
transgresse, and violate the
Commandements
of God.*

6  E that keepeth the Pro. 19.
Commandement, kee-
peth his owne soule: but
2 he that despiseth his
waies, shal die.

5 There is a waie that seemeth right { 16
1 vnto a man: but the issue thereof are { 14
3 the waies of death.

7 He that seeketh good things get- 11
teth fauor: but he that seeketh euil, it
14 shal come to him.

14 The hart that declineth, shal be 14
fatiate with his owne waies.

Prou.3. Be not enuious for the wicked man, 31
neither chuse anie of his waies.

For the frowarde is abomination 32
to the Lorde : but his secret is with
the righteous.

The curse of the Lorde is in the 33
house of the wicked : but he bleffeth
the habitation of the righteous.

With the scornful he scorneth: but 34
he giueth grace to the humble.

12 There shal none iniquitie come to 21
the iust: but the wicked are ful of euil.

The waie of the wicked wil deceiue 26
them.

29 When the wicked are encreased 16
transgression encreaseth: but the right-
eous shal see their fal.

13 Affliction followeth sinners. 21

21 The wicked shal be a ransome for 18
the iust : and the transgressor for the
righteous.

14 The euil shal bow before the good, 19
and the wicked at the gates of the
righteous.

21 Destruction shal be to the workers 15
of iniquitie.

14 The wicked shal be cast awaie for 31
his malice.

22 He that soweth iniquitie shal reape 8
affliction.

affliction, and the rod of his anger
shal faile.

6 In the transgression of an euil man Pro.29.
is his snare : but the righteous doth
sing and reioice.

31 Beholde the righteous shal be re- 11
compenced in the earth : how much
more the wicked, and the sinner ?

4 1 A man that hardeneth his neck 29
when he is rebuked, shal sodeinly be
destroied, and can not be cured.

19 Fret not thy selfe, because of the 24
malicious, neither be enuious at the
wicked.

16 10 For there shal be none ende of
plagues to the euil man : the light of
the wicked shal be put out.

21 9 Reioice, O yong man, in thy youth, Eccle.11.
18 & let thy hart chere thee in the daies
of thy youth : & walke in the waies of
thine hart and in the sight of thine
eies: but know that for al these things,
19 God wil bring thee to iudgement.

10 Therefore take away grieve out of
thine hart, and cause euil to depart
from thy flesh.

31 19 Be not thou wicked ouermuch, nei- 7
ther be thou foolish : wherefore shoul-
dest thou perish not in thy time ?

Eccles. 8. Though a sinner doe euil an hundred times, and God prolongeth his daies: yet I know that it shal be wel with them that feare the Lorde, and doe reuerence before him.

But it shal not be wel to the wicked, neither shal he prolong his daies, he shal be like a shadowe, because he feareth not God.

Reade afore in this part, thred, 2.

pag. 125.

The 44. thred.

The rewarde of wel doing,
or of the vertuous.

Pro. 22.



Ncline thine eare, and hear the wordes of the wise, and applie thine hart vnto my knowledge.

For it shal be pleasant, if thou keepe them in thy bellie, and if they be directed together in thy lips.

13

He that despiseth the worde, he shal be destroyed; but he that feareth the Commandement, hee shal be rewarded.

Affliction followeth sinners, but
vnto

erfe

2

vnto the righteous God wil recompence good.

7 The memorial of the iust shal be blessed, but the Name of the wicked shal rot. Pro.10.

3

14 Blessed is the man which feareth alwaie : but he that hardeneth his hart, shal fal into euil. 28

7 He that walketh in his integritie, is iust : and blessed shal his children be after him. 20

18 He that walketh vprightlie, shal be saued : but he that is froward in his waies, shal once fal. 28

27 He that seeketh good thinges, getteth fauor : but he that seeketh euil, it shal come to him. 11

7

9 He that walketh vprightlie, walketh boldlie : but he that peruerteth his waies, shal be knownen. Eccle.10.

8

21 He that followeth after righteousnes and mercie, shal finde life, righteousness, and glorie. Pro.21.

18 He that soweth righteousness, shal receiue a sure rewarde. 11

3

5 He that keepeth the commandments, shal knowe none euil thing. Eccles.8.

7 Be not wise in thine owne eies, but feare the Lorde, and depart from euil. Prou.3.

Chapter.

The seconde part

verse

Prou. 3. So health shal be vnto thy nauel, 8
and marowe vnto thy bones.

26 The excellent that formed al things 10
both rewardeth the foole, and rewar-
deth the transgressors.

16 He that trusteth in the Lorde, he is 20
blessed.

22 The rewarde of humilitie, and of 4
the feare of God, is riches, and glorie,
and life.

Eccle. 12. Let vs heare the ende of al: Feare 13
God, and keepe his commandements:
for this is the whole dutie of man.

For God wil bring euery worke vn- 14
to iudgment, with euerie secret thing,
whether it be good, or euil.

*Reade the happie state of the godlie in
the former part, thred, 9.*

pag. 31.

Praised be God.

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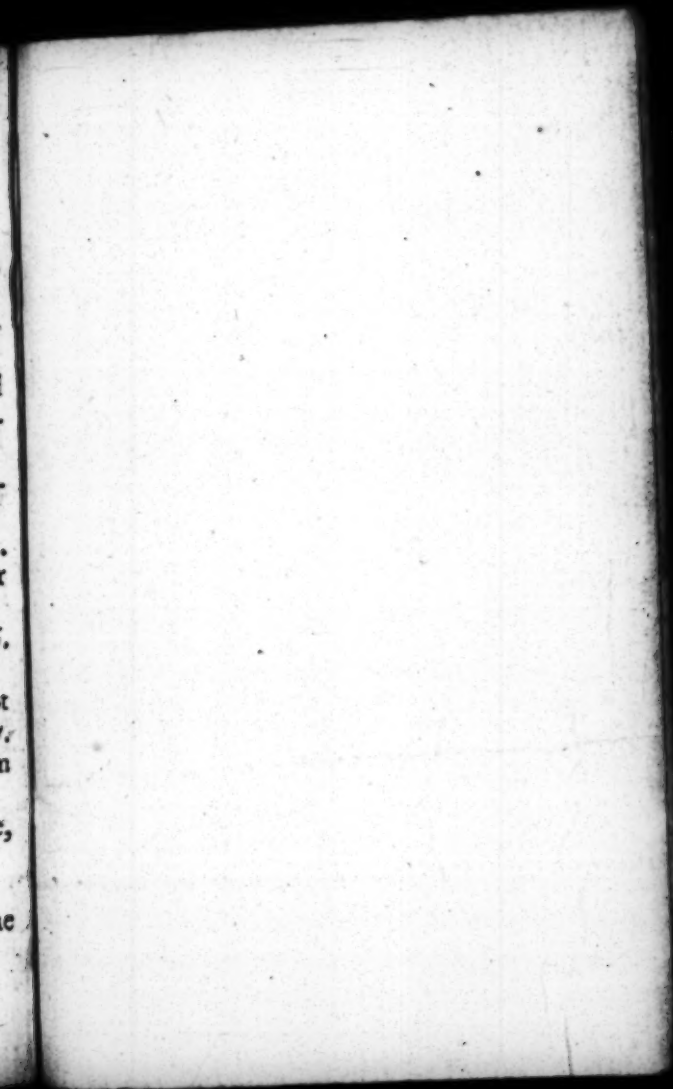
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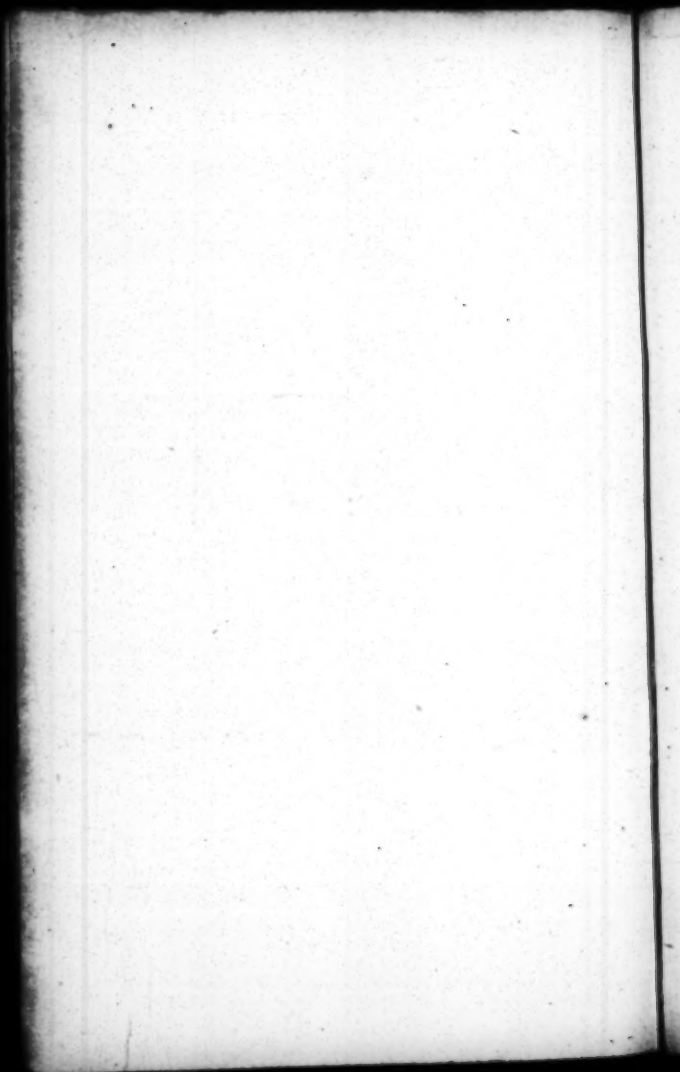
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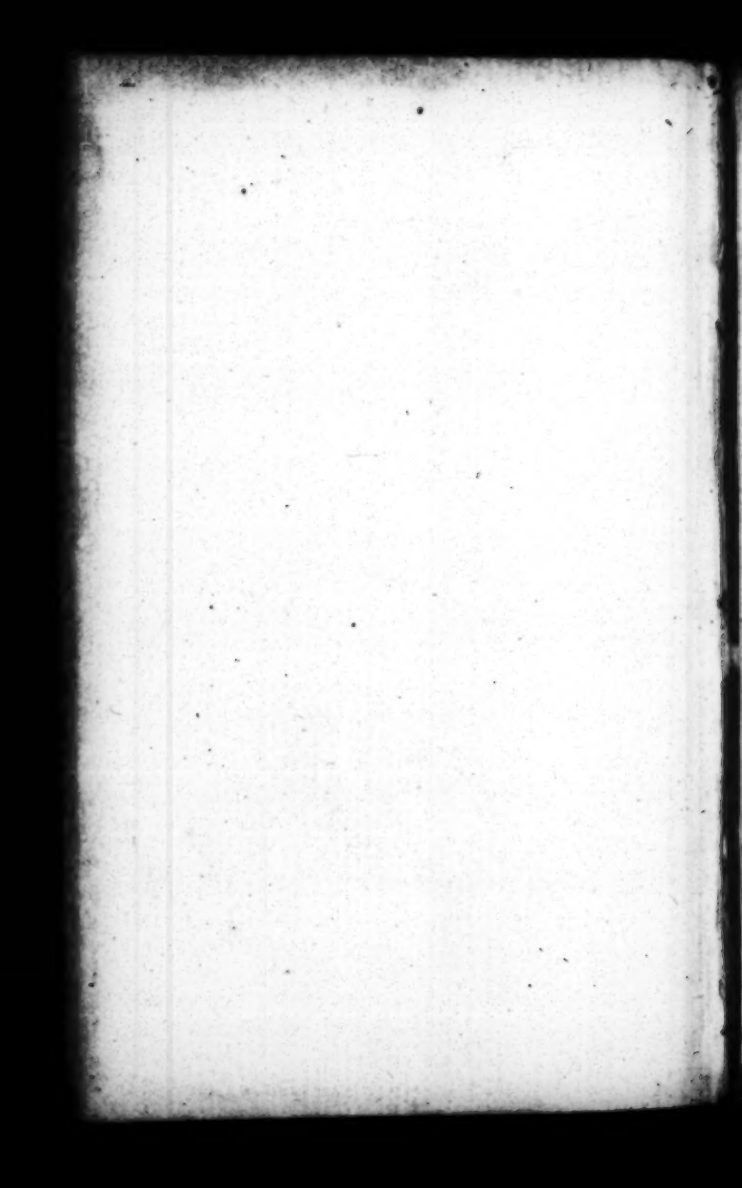
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